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A FAIR

EXAMINATION AND CRITICISM

OF ALL THE

MEDICAL SYSTEMS IN VOGUE;

BY

ALVA CURTIS, A. M., M. D.

FOUNDER OF THE FIRST PHYSIO-MEDICAL COLLEGE IN THE WORLD, VIZ: THE BOTANICO-MEDICAL COLLEGE OF OHIO; FOR NINETEEN YEARS PRESIDENT OF ITS BOARD OF DIRECTORS, AND ITS PROFESSOR OF THE INSTITUTES AND PRACTICE OF MEDICINE; AUTHOR OF "A SYNOPSIS OF LECTURES ON MEDICAL SCIENCE," OF "LECTURES ON OBSTETRICS," AND FOR TWENTY-ONE YEARS EDITOR OF THE BOTANICO OR PHYSIO-MEDICAL RECORDER, AND MEMBER OF MANY LITERARY AND PHILOSOPHICAL SOCIETIES.

"Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological Sciences, that which best shows the caprice of the human mind. What did I say? It is not a Science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies, and of formulæ as fantastically conceived as they are tediously arranged."—*Bichat's General Anatomy*, *vol.* 1, *page* 17.

"But Medicine *is* a demonstrative Science, and all its processes *should be proved by established principles*, and be based on positive inductions. That the proceedings of Medicine are not of this character, is to be attributed to the manner of its cultivation, and not to the nature of the Science itself."—*Prof. Samuel Jackson, M. D., of the University of Pennsylvania.—Principles of Medicine.*

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PREFACE.

The object of a preface is to give some account of, or reasons for, the production that follows, or the author's motives for its publication. Ever since the true science of medicine was shadowed forth, by Dr. Samuel Thomson and other pioneers of reform, a constant crusade has been kept up against it by interested men, in the hope of rendering its doctrines and practices ridiculous and unpopular, and thus preventing that thorough regeneration of this noble science, which would greatly mitigate our sufferings, prolong our lives and multiply our pleasures. I say, by interested men, those who, having studied long and carefully, the various systems of error, and found them honorable and profitable in their practice, have been therefore unwilling to acknowledge their errors and the worthlessness of their labors, to give them up for truth, and to perform more labor for less profit, for the cause of science and humanity.

Many friends of reform, and practitioners and teachers of medicine, have done what they could to develop its principles and illustrate its practice; but no one has yet attempted to furnish a full and safe defence of it, against the attacks of its enemies—especially has no one ventured to branch out from his own fortress of defence, and attack the enemy on the high seas of his own crazy craft, and to drive him into the whirlpools and the certain destruction into which he would gladly persuade us that we are most rapidly tending. Yet such a work is very much needed, and, though very conscious that his talents, his time and his circumstances all fall short of the magnitude and importance of the undertaking, the author has resolved to do what he can, in this hitherto little cultivated field; in the hope that it will be useful to philanthropists of every character, grade and condition in life, till something better shall come forth to take its place.

It is well known that the author has had a very large experience in the work of defending the cause of truth, science and humanity, and developing the true principles of medical science. And he hopes to be better able to fulfill any expectations that may arise in other minds from this knowledge, than to satisfy himself that he has done all that he might have done under more favorable circumstances.

One of the most difficult things in the world, as well as the most important, to the sick man, is to ascertain what practice he should employ for the relief of his physical sufferings. As it is impossible for any person not thoroughly "bred to physic," to learn, from any sources within his reach, the true character of *any* system of practice, I have been careful to give the true character of each system, so that, whoever will make himself thoroughly acquainted with this little work, will have no one but himself to blame, if he does not choose the best, at the commencement of his disease, and continue it till he recovers or dies. It is well known that some physicians who belong to one class, will often practice on the principles of another; thus the Allopathist may give good medicines, the wet sheet, the warm and vapor bath; the Eclectic, who *pretends* to "dispense with all deleterious agencies" (403), may bleed, cup, blister and give opium and other narcotics, and even calomel; and the pretended Physio-Medical may, to some extent, use like agents. But this work will enable him who is familiar with it, to detect all such hypocrisy, and guard against its ruinous effects.

The subjects discussed are the following:

1st. Medicine as it is in the various schools.

2d. Medicine as it should be.

3d. The contrast between them.

4th. The answer to the questions, what is science and what is quackery, and where may each be found.

Editors or critics, who may deem this work worthy of their notice, will confer a favor on the author by sending him a copy of their notices; and, if any living authors think that he has done *them* injustice, they will please show him wherein, and the wrong, if any, shall be corrected in notes to the next edition, which will soon appear, as this is nearly all bespoken.

INTRODUCTION.

To a powerful and well disciplined mind, thoroughly acquainted with the truths and facts of the case, it is both painful and disheartening, to perceive how extensively a few comparatively obscure men of moderate talent and little information or less discrimination and candor, have succeeded in persuading a large majority of the talented, intelligent and refined of the community, even of the professions of religion and law; of the statesmen, philosophers, philanthropists and men of every trade or occupation, and even thousands of their own profession, to believe that the Allopathic system of medicine, is based on the solid principles of science, and that its practice is worthy of the dignified title of an art; when, in fact, there can scarcely be found, in the whole ranks of the profession, in ancient or in modern times, a single man distinguished for his talents, his education, his accurate discrimination, his candor, honor and humanity, who has sincerely believed its doctrines, or placed any confidence in its practices. On the contrary, the most of them have publicly denounced its leading doctrines, as a system of "absurdity, contradiction and falsehood," and its practices as "horrid, unwarrantable, murderous quackery." Prof. N. Chapman, (142).

Did the doctrines of Allopathy work only the profit of the deceivers, we might, to some extent, excuse it; but, when it is demonstrated, that the practice daily and hourly works out the life-long ruin of the poor, frail, mortal bodies of thousands and tens of thousands of our citizens, causing them to "drag out a few years of miserable existence in extreme debility and emaciation, with stiff incurvated limbs, a total loss of teeth and appetite," "a loathing to themselves and a disgusting spectacle to those around them;" while, with its millions of victims of premature destruction, it peoples, yearly, the dark and silent regions of the dead, our sorrow and chagrin at the deception are turned into deep lamentation, disgust and abhorrence; and we are constrained to exclaim—"By what unaccountable perversity of our nature" is it that we can be so wicked as thus to deceive others, or so blind and stupid as to be deceived, in such a manner, to our own or their destruction!

Another of the strangest phenomena which the operations of the universe present to the contemplation of admiring man, is the fact that *truth and love,* or Science and Benevolence, though the brightest Angels that ever left the throne of God, on an errand of mercy to poor, ignorant and selfish man; have ever, as a general rule, met the strongest opposition and the most ungrateful treatment, from the very persons whom they have so generously endeavored to enlighten, to refine and to bless. Such angels are the truths that have heralded true medical reform, and such have been the opposition, slander and abuse they have experienced. Yet I hope that none will be startled at the assertion I now make, that nothing is easier than to prove, by the most abundant and appropriate testimony, by the most indubitable facts, logical deductions and tabular results, that this Allopathic system is the most erroneous, absurd, dangerous and destructive system of quackery, and its practice the most wicked as well as the most specious humbug, that the world has ever known; and that the very attempt to convince us that its principles constitute a solid science, or its practices a noble art, is an impudent insult to our understandings, or morals, as it supposes us either ignoramuses, simpletons or knaves.

To demonstrate these propositions, is the object of this work.

The subject is systematically and scientifically treated under the following heads:

1. Proof that Allopathy and its kindred systems are not science.
2. Proof that their practice is not art.
3. Proof that their fundamental doctrines are false.
4. Proof that their particular practices are injurious.
5. The character and tendency of their principles.
6. The character and tendency of their remedies.
7. What is true science?
8. What is quackery?
9. Where may each be found.

When quoting authors, the figures in parentheses refer to the pages of their books, or, as at the close of the first paragraph here, (142), to some number of the book where the quotation and reference are found. In my own composition, they refer to the numbers of this work.

EXPOSITION, &c.

General Denunciations of Medicine as a Science.

1. Dr. J. Abercrombie, Fellow of the Royal Society of England, of the Royal College of Physicians in Edinburg, and first Physician to his Majesty in Scotland, says:

"There has been much difference of opinion among philosophers, in regard to the place which medicine is entitled to hold among the physical sciences; for, while one has maintained that it 'rests upon an eternal basis, and has within it the power of rising to perfection,' another has distinctly asserted that 'almost the only resource of medicine is the art of conjecturing.'" Intel. Pow., p. 293.

2. Dr. John Eberle, Professor successively in Philadelphia, New York, Cincinnati, and Lexington, Ky., says of the fashionable theories of medicine:
"The judicious and unprejudiced physician will neither condemn nor adopt unreservedly any of the leading doctrines advanced in modern times." Pref. to Prac., p. 1.

That is, not a tyro, mark it, but "the judicious and unprejudiced physician," the man who is best instructed in them, and the most capable of distinguishing between truth and falsehood, even such a man is not certain whether, not a few wild notions of some idle theorist, but "the leading doctrines," the fundamental principles of modern medicine, are right or wrong! Shade of Dr. Eberle! you surely will not haunt me for trying to determine this unsettled question!

3. The "*New York Medical Enquirer*," commenced in January 1830, the *name* of which was changed, in July following, to the American Lancet, published in the city of New York, and *conducted by an association of Physicians and Surgeons*, vol. 1, No. 1, advertisement, says:
"If we take a retrospective view of the science of medicine with its alterations and improvements the last two centuries, the medical annals of this period will present us with a series of learned dissertations by authors whose names alone are now remembered, while their writings, under the specious term *improvement*, have left us only the deplorable consolation of knowing that their works have heaped system upon system, precept upon precept, error upon error, each in turn yielding to its follower. Year after year produces a new advocate for a new theory of disease, each condemning its predecessor, and each alike to be condemned by its successor.

"Happy had it been for the world, if the medical systems which have been obtruded upon it, were only chargeable with inutility, absurdity, and falsehood. But alas! they have often misled the understanding, perverted the judgment, and given rise to the most dangerous and fatal errors in practice. A short view of the history of physic will convince us of this melancholy truth.

"We wish a more rational mode adopted for the promotion of medical knowledge, than hair-brained theories and doubtful facts. Observation, practice, and experience, in the administration of medicine, with its effects on the system, may take the lead of scholastic learning and hard names. We must have facts instead of opinions, reasons instead of theory, knowledge instead of titles and certificates."

4. The following is the declaration of Bichat, one of the greatest of French Pathologists:

"Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological sciences, that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies, and of formulæ as fantastically conceived as they are tediously arranged." Bichat's General Anatomy, vol. 1, page 17.

5. Dr. L. M. Whiting, in a Dissertation at an Annual Commencement in Pittsfield, Mass., said:

"The very principles upon which most of what are called the theories involving medical questions, have been based, were never *established.* They are and always were false, and consequently, the superstructures built upon them were as 'the baseless fabric of a vision'—transient in their existence—passing away upon the introduction of new doctrines and hypotheses, like the dew before the morning sun." B. M. & S. Journal, vol. 14, page 183.

"Speculation has been the garb in which medicine has been arrayed, from that remote period when it was rocked in the cradle of its infancy, by the Egyptian priesthood, down to the present day; its texture varying, to be sure, according to the power and skill of the manufacturer, from the delicate, fine-spun, gossamer-like web of Darwin, to the more gross, uneven, and unwieldy fabric of Hunter; its hue also changing by being dipped in different dyes as often as it has become soiled by time and exposure. And what has been the consequence? System after system has arisen, flourished, fallen, and been forgotten, in rapid and melancholy succession, until the whole field is strewed with the disjointed materials in perfect chaos—and, amongst the rubbish, the philosophic mind may search for ages, without being able to glean from it hardly *one solitary well established fact.*

"If this is a true statement of the case, (and let him who doubts take up the history of medicine); if that enormous mass of matter which has been, time out of mind accumulating, and which has been christened medical *science,* is, in fact, nothing but hypothesis piled on hypothesis; who is there among us that would not exult in seeing it swept away at once by the besom of destruction?" Ib. p. 187-8.

Professor Jacob Bigelow, of the medical department of Harvard University, says:

"Medicine in regard to some of its professed and important objects [the cure of disease], is still an ineffectual speculation." Annual Address before the Massachusetts Medical Society, 1835.

6. Dr. Rush, in his lectures in the University of Pennsylvania, says:

"I am insensibly led to make an apology for the instability of the theories and practices of physic. Those physicians generally become the most eminent, who soonest *emancipate* themselves from the tyranny of the schools of physic. Our want of success is owing to the following causes: 1st. Our ignorance of the disease. 2d. Our ignorance of a suitable remedy." Page 79.

7. Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, says:

"Consulting the records of our science, we can not help being disgusted with the multitude of hypotheses obtruded upon us at different times. No where is the imagination displayed to a greater extent; and, perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than counterbalanced by the humiliating view of so much absurdity, contradiction, and falsehood." Therapeutics, vol. 1, p. 47.

"To harmonize the contrarieties of medical doctrines, is, indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature." Ib. p. 23.

8. Dr. Gregory, of London, in his Practice, page 31, says:

"All the vagaries of medical theory, like the absurdities once advanced to explain the nature of gravitation, from Hippocrates to Broussais, have been believed to be sufficient to explain the phenomena [of disease], yet they have all proved unsatisfactory."

"The science of medicine has been cultivated more than two thousand years. The most devoted industry and the greatest talents have been exercised upon it; and, though there have been great improvements, and there is much to be remembered, yet upon no subject have the wild spirit and the eccentric dispositions of the imagination been more widely displayed. * * Men of extensive fame, glory in pretending to see deeper into the recesses of nature than nature herself ever intended; they invent hypotheses, they build theories and distort facts to suit their aerial creations. The celebrity of many of the most prominent characters of the last century, will, ere long, be discovered only in the libraries of the curious, and recollected only by the learned." Page 29.

I must here add that Dr. Gregory's statements respecting medical theories, are indorsed by his American editors, Professor Potter, of the University of Maryland, and S. Calhoun, M. D., Professor in Jefferson Medical College, Pennsylvania. They are therefore sanctioned by the famous school of Baltimore, which disputes with the Pennsylvanian, for the honor of being ranked the first in the United States.

9. Professor Jackson, of the University of Pennsylvania, tells us, in the preface to his "Principles of Medicine," p. 1, that,

"The discovery of new facts has shed a light which has changed the whole aspect of medical science, and the works which have served as guides, are impaired in importance and value; they lead astray from the direction in which the science progresses, and new ones are demanded, to supply the position in which they become faulty.

"The want of a treatise on the Practice of Medicine, in the room of those usually placed in the hands of students and young practitioners, had long been felt." * * "At first I contemplated merely a practical book, compiled in the usual manner, founded on the experience of preceding writers, compared with, and corrected and extended by my own. I had made a considerable progress in this method, when I was arrested by the conviction that it was essentially defective; that it did not meet the spirit of the age; that it did not answer the purposes of a rational instruction; that it did not supply the deficiency I had felt to exist in the commencement of my profession; that it had been followed in a servile spirit, from the remotest eras of the science, and is, most probably, the cause that, after so long a period after its cultivation, its practice still continues of uncertain and doubtful application."

10. He therefore strikes out an entirely new path, and writes a large book which is no sooner out of the press than Dr. J. V. C. Smith, of the Boston Medical and Surgical Journal, pounces upon it with a severity almost equal to that of Dr. Pattison upon Broussais. So they go.

Menzel, in his specimens of Foreign Literature and Science, says:—

"The Science of Medicine enjoys an immeasurable literature, which, unhappily has not yet been able to be collected into a Bible. It numbers creeds and sects enough; and, as Theological parties finally come together in faith, Medical parties unite at the most in unbelief."—Menzel's German Literature, vol. II, page 223.

"The history of Medicine, which has been most thoroughly written by Kurt Sprengel, furnishes a melancholy proof how much the human race have been always groping about in error, upon one of the most important subjects to them. We need but compare the systems of the most celebrated and best known physicians, to discover, every where, contradictions of the grossest kind. What one derives from the fluids another explains from the solids; what one wants to cure with heat, another does with cold; where an opposite is recommended by one, a remedy similar to the [cause of the] disease, is recommended by another. If one wants to cure the body by the mind, another wants to cure the mind by the body.

"But, if it is asked how all these strangely contradictory systems could have come into being, the answer is almost always to be found in the prevailing fashion of the times, which, originally had nothing whatever to do with medicine."—Ib. page 226.

Thus,—"The age of vapors, of coquettish fainting fits, interesting paleness and the like,"—"was the golden age of the doctors and apothecaries, and mankind were obliged to let blood after Stahl; to vomit after Hoffman, to purge after Kampf; and exhaust deep alembics after prescriptions a yard long, full of every stench of the old world and the new, in order to go back again finally to Helmont's theory, that the real seat of disease was the stomach disordered by doctoring."—Ib. page 230–231. See the whole article.

11. Medicine is still in its infancy. M. Louis, see Paine's Commentary, page 331–2.

"Men have for ages devoted themselves to therapeutics, and the *Science* is still in its infancy"—"Physicians scarcely agree except on points which are admitted without any examination, or as established by long usage which has nothing to recommend it but time."—"The reader will be astonished, undoubtedly, that, in the nineteenth century, *authority* could have been invoked in a Science of observation, without remarking that what we call experience, *even now*, is nothing but authority!"—"In fact, to what authorities do those most celebrated for the wisdom of their precepts, refer, unless it be to the practice of their predecessors?"—"If the experience so justly scorned by Quesnay, is an uncertain guide in practice, it is because it possesses nothing of true experience; but the reverse; because it is, in truth, only the common usage, not justified by rigorous observation."—"The pretended experience of authors is worth nothing, and, after all their assertions and denials, we are no further advanced than before; the experience to which he refers, is evidently tradition, custom, common belief,—an almost worthless thing,—a compound of vague recollections."

C. Hering, in his Introduction to Hahnemann's Organon, says:—

"Innumerable opinions of the nature and cure of diseases, have successively been promulgated; each [author] distinguishing his own Theory by the title of *System*, though directly at variance with every other, and inconsistent with itself. Each of these refined productions dazzled the reader at first with its unintelligible display of wisdom, and attached to the system builder crowds of adherents, echoing his unnatural sophistry; but, from which none of them could derive any improvement in the art of healing, until a new system, frequently in direct opposition to the former, appeared, supplanting it, and, for a season acquiring celebrity. Yet none were in harmony with nature or experience,—mere theories spread out of a refined imagination, from apparent consequences, which, on account of their subtility and contradictions, were practically inapplicable at the bed side of the patient, and fitted only for idle disputation.

"By the side of these theories, but unreconciled with them all, a mode of cure was contrived, with medicinal substances of unknown quality compounded together, applied to diseases arbitrarily classified, and arranged in reference to their materiality, called *Allopathic*. The pernicious results of such a practice, at variance with nature and experience, may be easily imagined."—Page 25, 26.

12. This author is one of the most distinguished disciples of Hahnemann, and advocates of Homeopathy, and yet he says, page 17,

"For myself I am generally considered as a disciple and adherent of Hahnemann, and I do indeed declare, that I am one amongst the most enthusiastic in doing homage to his greatness; but nevertheless I declare also, that, since my first acquaintance with Homeopathy (in 1821), I have never accepted a single theory in the Organon, as it is there promulgated. I feel no aversion to acknowledge this, even to the venerable sage himself."

13. D'Alembert.—"The following apologue," says D'Alembert, "made by a physician, a man of wit and philosophy, represents very well the state of that science." 'Nature is fighting with disease; a blind man armed with a club, that is, a physician, comes to settle the difference. He first tries to make peace. When he can not accomplish this, he lifts his club and strikes at random. If he strikes the disease, he kills the disease; if he strikes nature, he kills nature.'" "An eminent physician," says the same writer, "renouncing a practice which he had exercised for thirty years, said, 'I am weary of guessing,'"—Abercrombie, Intel. Pow., page 293.

Dr. Abercrombie adds:—

"The uncertainty of medicine, which is thus a theme for the philosopher and the humorist, is deeply felt by the practical physician in the daily exercise of his art."

14. Dr. James Graham, the celebrated Medico-Electrician of London, says of Medicine:—

"It hath been very rich in theory, but poor, very poor in the practical application of it. Indeed, the tinsel glitter of fine spun theory, of favorite hypothesis, which prevails wherever medicine hath been taught, so dazzles, flatters, and charms human vanity and folly, that, so far from contributing to the certain and speedy cure of diseases, it hath, in every age, proved the bane and disgrace of the healing art."—Graham's Electric remedies, p. 15.

15. The following is the testimony of Dr. Brown, who was educated in Edinburg, Scotland, then called the Medical Athens of the world, a school to which physicians from every country lately went to finish their education:

Dr. Brown, who studied under the famous Dr. Wm. Cullen, of Edinburg, lived in his family and lectured on his system, (a system that has had as many advocates and practitioners as any other of modern times), says, in his preface to his own work, "The author of this work has spent more than twenty years in learning, scrutinizing and teaching every part of medicine. The first five years passed away in hearing others, in studying what I had heard, implicitly believing it, and entering upon the possession as a rich inheritance. The next five, I was employed in explaining and refining the several particulars, and bestowing on them a nicer polish. During the five succeeding years, nothing having prospered according to my satisfaction, I grew indifferent to the subject; and, with many eminent men, and even the very vulgar, began to deplore the healing art, as altogether uncertain and incomprehensible. All this time passed away without the acquisition of any advantage, and without that which, of all things, is the most agreeable to the mind, *the light of truth;* and so great and precious a portion of the short and perishable life of man, was totally lost! Here I was, at this period, in the situation of a traveler in an unknown country, who, after losing every trace of his way, wanders in the shades of night."

I would here remark, once for all, that I do not always agree with the authors in all the sentiments quoted. I receive no man's mere opinions as infallibly true, till I have demonstrated them by evidences that will not admit of a doubt. For example, I can not admit, with Dr. Brown, that he "had spent all that time without the acquisition of any advantage." He had discovered many a valuable fact for future use. If he had not learned, directly. what medicine was, he had discovered, indirectly, what it was not; and thus narrowed the limits of his fruitless researches, as well as stored up experience as the foundation of his future medical philosophy.

16. Testimony of Dr. Donaldson, a Scotch Physician of high repute: "I was educated in the Gregorian doctrines of the Edinburg school of medicine. I was taught the theory of medicine as delivered in his Conspectus, and was exercised in the Cullenian discipline, divested of all his hypothetical errors of spasm and atony of the extremities of arteries. I learned all the branches of medical science under the distinguished and erudite professors of the most celebrated university and school of medicine in the world; I always embraced plausible truths, and rejected visible errors, in theory and practice. I admitted doubtful hypotheses to have no place in my mind, to influence my future practice. Even during my discipleship, I thought for myself, and digested their instructions with an unfettered and independent judgment and reasoning, and I had no sooner completed my studies of the

theoretical and practical science of medicine, and other branches of learning, in the College of Edinburg, than I repaired to the schools of London, so famous for anatomy and physiology.

Having finished my intended course in the metropolis of the British empire, I launched into practice, under the auspices of a real imitator of the Edinburg school, and a follower of Clarke, Lind, Thomas, &c., and soon had ample opportunities of witnessing the great insufficiencies of the medical practice of the present day, in the hands of the most skillful administrators and practitioners. In this situation I soon had occasion to dissent from the doctrines of the schools, but years elapsed before I could bring myself to deviate from the practice, which they and the most esteemed authors taught in their instructions and works. I hesitated in the old road until I should discover a new way by experience and obesrvation to keep me from stumbling on the dark mountains of doubts and errors. I consulted all the most celebrated writings of ancient and modern physicians; I searched for light in vain, to direct my steps.

During my travel in the East Indies, in the years 1810, '11, '14, '15, and '16, I had many opportunities of trying every method of curing diseases of all descriptions, and of proving the virtues and efficacies of all remedies commonly employed by practitioners, as well as making all necessary alterations in former modes of treatment, and in the choice of remedies. Fevers, fluxes, inflammations, affections of the spleen and liver, apoplexies, palsies, spasms, &c., were the great diseases that attracted my attention, being under my own care and treatment in those warm regions, and I was extremely mortified to find all my remedies ineffectual to reduce inflammation or subdue many of those diseases, by the common method of treatment; and my pride was humbled at the repeated disappointments I encountered, in being baffled to cure them with the common remedies, carried to the same extent, and administered with the same diligence as recommended in books, or by professors of medicine; I administered purges, barks and wine, with the utmost rigor, in all classes of inter and remittent fevers; I exhibited saline purges, opiates, mercurials, sudorifics and nutrients, in cases of dsyentery, and found them all ineffectual to arrest the progress of fevers, or to cure the affections of dysentery, in many severe cases. I could not produce an immediate crisis in fevers, nor remove the agonies of fluxes; they still continued to return, or to torture my patients, in defiance of all the remedies that have been recommended by Drs. Blane, Lind, Clarke, Chisholm, Cullen, Thomas, Phillip, Hoffman, Boerhaave, Brown, Farriar, Fordyce, Currie, Darwin, Jackson, Wright, Fowler, Trotter, Haygarth, Heberden, Lieutaud, Huxham, Russell, Macgregor, Falconer, Desgenettes, Milne, Dewar, Bisset, Warren, Pringle, Buchan, Churchill, Friend, McCord, &c., who are supposed to have delivered the sentiments of the medical schools in their days. Neither were the remedies employed by the most noted of the ancients, as Hippocrates, Celsus, Galenus, Asclepiades, &c., &c., more successful in curing febrile distempers. Having read and studied medicine of the ancients and moderns, I was able to choose those remedies, proposed in their writings, best calculated to cure disorders of the human frame, in all climates of the earth, and to employ them to the greatest advantages, but, without the knowledge of the real nature of fevers and fluxes, I still labored in the dark, and could not effect, in all cases, by the use of such remedies, a solution of the disease under my care, with any degree of certainty of success in the commencement. I was unacquainted with the principle on which those remedies acted to bring to a favorable crisis. I longed for that day when my knowledge of the nature of the diseases, and of the virtues of the remedies employed to cure them, would enable me to cure the severest of them at pleasure, and to liberate my fellow creatures from the iron grasp of mortal afflictions, and I began to lament the universal ignorance of the professors of medicine, respecting the nature of diseases.

From that day till the present, I never have used the remedies commonly prescribed by writers on medicine, neither have I followed the doctrines of the school in the treatment of the febrile diseases. I determined that no other patient of mine should ever become a victim to the common old treatment pointed out by professors of medicine, and authors of medical books. In the full belief of the doctrine which experience had taught me, I soon had the pleasure of seeing almost all my patients recover from fevers, in the space of two, three, four and five days; whereas, according to the old method of treatment followed by my cotemporaries, patients labored a month, six weeks, two or three months, under a violent fever and its fatal dregs, and either died or were restored by the mere efforts of nature, or languished under the irremediable consequences of such disease, during the remainder of their lives, in misery and infirmity.

Thus it may be perceived, by the foregoing collection of facts, how I came to possess a new doctrine and theory of fevers, and to institute a new method of treatment on the foundation of a sure and certain principle of practice, deduced from this doctrine in the application of remedies more rational and successful than appear in any system of medicine ever exhibited in ancient or modern times, as far as I know, by the annals of medicine; and I now come forward to open the discovery for the general benefit of mankind. In doing this, I shall be under the absolute necessity of exposing and rejecting all former opinions respecting the proximate causes or nature of diseases; I shall have to combat the errors of the learned and the ignorant, both in the theory and practice of medicine; I shall be forced to reject all the erroneous doctrines of the schools in which I was educated; I shall have to defend my sentiments against all the invidious malignities and contumelies of my enemies, on the basis of infallible principles, deduced from and depending on the truths and facts which I have discovered in the nature of these diseases, by experience, observation, reflecting and reasoning, so absolutely necessary to be known before we can succeed in practice. Many self-confident and ignorant pretenders to the science and art of medicine, are inclined to suppose that no errors can exist, in the present theories of the enlightened schools of Europe and America, to combat, in the treatment of diseases.

In fact, no physician whose works I have read, no professor of medicine whom I have heard speak on the nature of diseases, has ever discovered, or even hinted at the cure of fever; all have delivered theories, which amount to open acknowledgments of their ignorance of it; or have candidly professed the universal ignorance of all physicians in the world, of the former and present times, respecting the nature of these diseases.

I observed the plan of cure followed by the East Indians in fevers. I saw the practitioners cure the most vehement cases of intermittent fevers in a single day, with such a mathematical precision and certainty, as I never beheld in any region of the earth—by purging, vomiting and sweating, &c. I perceived that they also cured without knowing the nature of disease, or the principles of their practice; and was led to believe all diseases curable, if we could only discover the remedies against them and would apply those remedies in due time and to sufficient extent, to effect those possible ends. Their method of treatment consisted in the administration of a medicine that effectually purged and vomited their patients, who were obliged at the same time, *to use the steam bath, and drink abundantly of warm teas, until copious or profuse sweat* was produced, and the fever was mechanically reduced, leaving nothing to be done by feeble nature, as the ancient and modern practitioners of Europe were accustomed to do many ages prior to the days of Bottalus and Sydenham.

Having acquired a knowledge of these things relative to the nature of febrile diseases, I was induced to abandon the common plan of treatment, and to institute a new method of curing them with the use of new remedies."

17. Dr. W. Henderson, Professor of Medicine and General Pathology in the University of Edinburg, in 1847, says:—

"Some 80 or 90 per cent. of the patients who employ medical practitioners, would be better off without them."—Forbes Young Physic, page 94.

18. Dr. John Forbes, (whose titles would fill a quarter of this page, I give here only F. R. S., F. G. S., Fellow of the Royal College of Physicians in London, Editor of the British and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, Physician Ordinary and Extraordinary to Princes, Hospitals, &c., and member of almost all the medical societies in Europe,) after drawing a close comparison between Homeopathy and Allopathy, says:—(Young Physic, page 98).

"The most important inferences unfavorable to Allopathy are:—

1. That, in a large proportion of the cases treated by Allopathic physicians, the disease is cured by nature and not by them.

2. That, in a lesser, but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference opposing instead of assisting the cure.

3. That, consequently, in a considerable proportion of diseases, it would fare as well or better, with patients, in the actual condition of the medical art, as now generally practiced, if all remedies, at least all active remedies, especially drugs, were abandoned."

"We repeat our readiness to admit these inferences as just, and to abide by the consequences of their adoption. We believe they are true. We grieve sincerely to believe them to be so; but so believing, their rejection is no longer in our power; we must receive them as facts, till they are proved not to be so."

Since I first published the foregoing testimonies, it has been said that "they are the mere declamations of a few disappointed men"—that "*others* have found medicine to be a true science," "having, within it, the power of rising to perfection," (1). Those who think so, will please to examine, in the index, the list of authors quoted, and they will see that these are *the very men* who have made the greatest attainments in personal knowledge and skill, and been elevated to the highest ranks in the honors of the profession and the estimation of the world. They all were, and many still are, the most distinguished Professors in the most renowned colleges and hospitals; or editors, or general practitioners, whose writings have been deemed the best authority, and who had nothing more to ask, (16, 18).

The influence of their honest confessions, has been such, that several of their own eminent profession, fearing that medicine would be totally repudiated and abandoned, have attempted to defend it. Among these, I have room to notice here, only Prof. Elisha Bartlett, formerly of the University of Transylvania, now of the University of New York. Prof. Bartlett says:

"I am only stating what every body knows to be true, when I say that the general confidence which has heretofore existed in the science and art of medicine, as this science has been studied and this art has been practiced, has, within the last few years, been violently shaken and disturbed, and is now greatly lessened and impaired. The hold which medicine has long had upon the popular mind, is loosened; there is a wide-spread skepticism as to its power of curing diseases, and men are every where to be found who deny its pretensions as a science, and reject the benefits and blessings which it proffers them as an art."—"Inquiry into the certainty of medicine," p. 9.

He charges that medicine has been "blindly and unjustly assailed by parties who understand neither their own strength nor ours," and, the next page, (8), he complains of the distinguished *Dr. Forbes* as an eminent contributor to this disparagement of medicine!

He and Prof. Eve, (who undertook the same task, of defending medicine, in "An Introductory to the Third Session of the University of Nashville"), commence by showing that anatomy and physiology have become, in a measure, fixed, (which no body denies). Prof. B. then comes up, with evident fear and trembling, to "the practice as an art," pages 16, 17.

To prove its certainty and usefulness here, he cites the case of pneumonia, gives what is known of its lesions and their progress, (p.24), and finally says that the profession are pretty well united in the faith that "blood-letting" (p. 29), and "tartrate of antimony" (p. 40, 45), are the remedies. With these the profession have cured pneumonia, with wonderful success, not having lost, in some instances more than "one-sixth," (p. 40), or "one-seventh," (p. 46)! He does not know what would have been the result had no *medicine* been given! The disease is hardly ever left to itself—experiments of that kind would be "to sacrifice the interests of humanity to those of science," which "we have no right" to do, (p. 35). He quotes a statement of Dr. Fleischmann, that 105 cases of peritonitis had been treated without blood-letting, and "with only five deaths,"—says this is evidence that no reliance can be placed on it, and asks if "any body will believe it"! (p. 43).

Space requires me to close here, by saying that this same author commences (page 49) his great work on "the Fevers of the United States," by saying that he knows more about Typhoid than any other fever; and, after gathering up almost every thing that has ever been said on the subject, declares (p. 159) that "the *materials* for a philosophical *theory of fever*, or of any individual fever, *do not exist*." (See Nos. 34 to 38). He gives six different methods of treating Typhoid fever, and two-and-a-half pages of empyricism under the head of "Miscellaneous," (p. 104), and concludes (p. 185) that "the professional mind" is "in an unsettled and discordant state in regard to the therapeutics of Typhoid fever," and (p. 186), that, "After the first few days, in cases of moderate or average severity, with no special or urgent indication, it is quite clear, I think, that all treatment, in any way decidedly active or perturbating, is *to be avoided*. The tendency *of the disease* [fever, inflammation], in all such cases, is towards a *natural termination in health:* [*natural* for *fever* to terminate *in health!* What a *terrible disease* it must be! C.] and there is *no evidence* that the *dangerous complications* which are liable to occur, can be prevented by any active interference."

See Drake on Diseases of the Mississippi Valley, p. 509, ¶ 2, 3.

CHAPTER II.

THE PRACTICE IS NOT AN ART.

The preceding quotations which might be accompanied by others of a similar character to any extent, the material being unlimited in quantity, prove, beyond all controversy, that the medical theories of the schools, are not the doctrines of science:—that they "never were established; but are, and always were false."

The following quotations will prove that "the superstructures built upon them," the practices of medicine, are "baseless as the fabric of a vision.' (Whiting,) and wholly unworthy of the dignified title of an ART—that, what is often called "THE ART DIVINE" in honor of what it *should* be, is, in fact the most absurd and mischievous quackery in the world.

19. Experience of little value.—"When, in the practice of medicine, we apply to new cases the knowledge acquired from others which we believe to have been of the same nature, the difficulties are so great that it is doubtful whether in any case we can properly be said to act from experience, as we do in other departments of science." * * "The difficulties and sources of uncertainty which meet us at every stage of such investigations, are, in fact, so numerous and great, that those who have had the most extensive opportunities of observation, will be the first to acknowledge that our pretended experience must, in general, sink into analogy, and even our analogy too often into conjecture."—Abercrombie, Intel. Pow., page 299.

"What is called experience in medicine," says Professor Jackson, "daily observation and reflection confirm me in the conviction, is a fallacious guide, not more entitled to the implicit confidence claimed for it, than when it was thus characterized by the great father of the science—*fallax experientia.* In fact, experience cannot exist in medicine, such as it is in those arts in which experiments can be made under circumstances invariably the same," &c.

Characters or Symptoms of Disease.—"Since medicine was first cultivated as a science, a leading object of attention has ever been to ascertain the characters or symptoms by which particular internal diseases are indicated, and by which they are distinguished from other diseases which resemble them. But with the accumulated experience of ages bearing upon this important subject, our extended observation has only served to convince us how deficient we are in this department, and how often, even in the first step of our progress, we are left to conjecture. A writer of high eminence, (Morgagni,) has even hazarded the assertion that those persons are most confident in regard to the characters of disease, whose knowledge is most limited, and that more extended observation generally leads to doubt."—Intel Pow. pages 294–5.

Progress of Disease.—"If such uncertainty hangs over our knowledge of disease," says Abercrombie, "it will not be denied that at least an equal degree of uncertainty attends its progress. We have learned, for example, the various modes in which internal inflammation terminates—as resolution, suppuration, gangrene, adhesion and effusion: but, in regard to a particular case of inflammation before us, how little notion can we form of what will be its progress or how it will terminate!--Abercrombie, page 295.

20. Action of external Agents.—An equal or even a more remarkable degree of uncertainty attends all our researches into the action of external agents on the body, whether as causes of disease or as remedies; in both which respects their action is fraught with the highest degree of uncertainty. Intel. Pow., page 295.

"In regard to the action of external agents as causes of disease, we may take a single example in the effects of cold. Of six individuals who have been exposed to cold in the same degree, and, so far as we can judge, under the same circumstances, one may be seized with inflammation of the lungs, one with diarrhœa, and one with rheumatism, while three may escape without any injury. Not less remarkable is the uncertainty in regard to the action of remedies. One case appears to yield with readiness to the remedies that are employed; on another which we have every reason to believe to be of the same nature, no effect is produced in arresting its fatal progress; while a third, which threatened to be equally formidable, appears to cease without the operation of any remedy at all." Pages 295-6. See, also, page 23.

21. D'Alembert.—"The following apologue," says D'Alembert, "made by a physician, a man of wit and philosophy, represents very well the state of that science." 'Nature is fighting with disease; a blind man armed with a club, that is, a physician, comes to settle the difference. He first tries to make peace. When he cannot accomplish this, he lifts his club and strikes at random. If he strikes the disease, he kills the disease; if he strikes nature he kills nature.'" "An eminent physician," says the same writer renouncing a practice which he had exercised for thirty years, said—"I am weary of guessing.'" Dr. Abercrombie continues—

"The uncertainty of medicine, which is thus a theme for the philosopher and the humorist, is deeply felt by the practical physician in the daily exercise of his art."—Intel. Pow., page 293.

22. Prof. Chapman, says: "Perhaps we shall ultimately learn to discriminate accurately, the diversified shades of morbid action, and to apply to each its appropropriate remedies. As it is, we are plunged into a Dedalian labyrinth, almost without a clue. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops around his cave."—Therapeutics, vol. 1 page 49.

23. Dr. James Thacher, author of the "American New Dispensatory," of "The American Modern Practice," "The Biography of American Medical Men," &c., says, "The melancholy triumph of disease over its victims, and the numerous reproachful examples of medical impotency, clearly evince that the combined stock of ancient and modern learning is greatly insufficient to perfect our science. * * Far, indeed, beneath the standard of perfection, it is still fraught with deficiencies, and altogether inadequate to our desires."—Modern Practice, page 8.

24. Dr. Jacob Bigelow, Professor in Harvard University, says, in his Annual Address before the Medical Society in 1835, "The premature death of medical men, brings with it the humiliating conclusion that, while the other sciences have been carried forward within our own time, and almost under our own eyes, to a degree of unprecedented advancement, medicine in regard to some of its professed and important objects, (the cure of disease,) is still an *ineffectual speculation*."

25. Dr. Benjamin Waterhouse, of the Harvard University at Cambridge, near Boston, Massachusetts, who was one of the three professors first ap-

pointed in the Medical Department of that Institution, after lecturing in it for twenty years, retired, saying of all he had been so long and so zealously teaching—"I am sick of learned quackery."

26. Dr Rush, in his lectures in the University of Pennsylvania, says, "Dissections daily convince us of our ignorance of the seats of disease, and cause us to blush at our prescriptions."—"What mischiefs have we done under the belief of false facts and false theories! We have assisted in multiplying diseases, we have done more—we have increased their mortality."—Robinson's Lectures, page 109.

"Our want of success is owing to the following causes: 1st. Our ignorance of the disease. 2d. Our ignorance of a suitable remedy."—Rush, Robinson's Lectures, page 79.

27. Dr. L. M. Whiting said, in his Lecture at Pittsfield, Mass. "Were we to see a sportsman standing beside a grove, continually loading and discharging his piece without aim among the trees, and at the same time declaring his intention to be the destruction of a bird, whose song he heard somewhere within it, we should without hesitation pronounce him not only *non compos*, but also a *dangerous* individual, and fit only for the strait jacket or a mad house. Yet such, if we mistake not, is very nearly the course pursued by many a routine practitioner, in the treatment of morbid conditions of the body by medication. Shoot away! is the motto; perchance we may hit the mark; if not, the law is our safeguard, and we have the *satisfaction* of feeling that we have done the best we could."—B. M. & S. Journal, vol. xiv. page 190.

The above quotations will suffice for the present, because I shall treat, in following chapters, of the particular means and processes which constitute the art. It may be said that Dr. Whiting here objected only to a "routine practice." True, but what is a routine practice? Is it not one according to rule or science? Are not the operations of mathematics all routine? What would be thought of the Surveyor, the Navigator, the Chemist, the Botanist—any scientific man but a doctor—if he should abandon his rules and go to experimenting? The beauty and excellence of science consist in the fact that all its operations are governed by fixed rules, by strict adhesion, to which, all desired results are insured. Medicine is the only exception. Talk to the Astronomer about abandoning his routine method of calculating the phenomena of the heavens, and trying this that or the other experiment, as physicians do in the practice of medicine, and what would he say? His answer would be, "I know that my rules are true and my tables are correct. If I have not correctly solved my problem, the fault has been mine in the application. I shall try no new plan nor means; but make a perfect application of the old."

So it will be in medicine, when medicine becomes a science, and its practice an art. The routine practice will then be the only one approved.

Nos. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. all prove the worthlessness of the practice, as well as the errors and mischiefs of the theories of the system of the schools of physic.

CHAPTER III.

THE FUNDAMENTAL DOCTRINES OF ALLOPATHY ARE FALSE.

This is proved by the testimony of its most intelligent and faithful friends: (Nos. 7. 10. 15. 16.) and by facts and sound reasoning.

But what are these doctrines.

28. GREGORY says, "The doctrines of fever are of paramount importance, and therefore constitute, with great propriety, the foundation of all pathological reasoning."—Practice, vol 1, page 44.

29. PROF. MARSHALL HALL says, page 98, No. 362, endorsed by Profs. Bigelow and Holmes, of Harvard University, Boston Mass:—"The doctrine of inflammation is the most important in the Theory of medicine and Surgery." And No. 365, they all refer us to Profs. Hunter and John Thomson's works on Inflammation, as "absolutely necessary," to give us an "intimate acquaintance with this important subject."

30. JOHN THOMSON, page 32, testifies as follows; "It has long been acknowledged in the schools of medicine, that the formation of a rational education in physic must be laid in *a minute and accurate* acquaintance with the appearances and treatment of the *different kinds* of fever, but, that the knowledge of the phenomena of inflammation, is not less extensive in its applications to practice, nor less necessary to the acquirement of proper education in the art or science of surgery, seems to be only beginning to be perceived by medical men. That this view, however, of the subject of inflammation is just, must appear obvious, when we reflect that, *of all the morbid affections* to which the human body is liable, inflammation is not only one of *the most distinct in its forms*, and important in its consequences, but it is also by far the most frequent in its occurrence. Indeed, there are no external injuries of which inflammation is not almost the immediate *effect*, and but few, if any local diseases, of which it is not, in some degree or other, to be regarded as a *concomitant*, *cause*, *symptom* or *consequence*."

[Verily, inflammation must be something very remarkable to be a cause, a concomitant and an effect of the same thing!]

"It is but just to the late Mr. Hunter, to remark that he appears to have been amongst the first Surgeons who became fully aware of the importance of a minute knowledge of those curious and singularly diversified appearances which inflammation produces in the different textures and organs of the body. We learn from his writings and by his invaluable collection and descriptions of diseased parts, that he spent upwards of thirty years in the investigation of this subject. The grand results of his labors, have been bequeathed to posterity in his Treatise on Inflammation, a work which, *by establishing the pathology of Surgery* upon the *solid basis of observation, experiment and accurate analysis*, forms a new era in the history of this art. In most points relative to inflammation, I shall endeavor to follow that distinguished pathologist, as my best and most accurate guide."

And Prof. Thomson does follow Hunter, most strictly, in these doctrines, and from this fact, and the declaration of Hall, Bigelow and Holmes above quoted, it is evident that the testimony of Hunter will either sustain or condemn all later writers on the subject, and the doctrines of the schools which they establish and sustain. But first, more about the importance of fever and inflammation.

31. **Prof. Watson** says, (page 94) "Inflammation must needs occupy a large share of the attention, both of the Surgeon and of the physician. In nine cases out of ten, the first question which either of them asks himself upon being summoned to a patient is—Have I to deal with inflammation here? It is continually the object of his treatment, and watchful care."

32. **Prof. Paine** says, "The most important principles in medicine, are those which especially relate to inflammation and fever."—(Inst., page 464.

33. **Prof. Clutterbuck** says; "Fever is a disease of almost daily and universal occurrence."—Work on Fever, Preface, page 17.

IGNORANCE OF FEVER AND INFLAMMATION.

34. **Dr. Southwood Smith**, Physician to the London Fever Hospital, says: "Among the objects contemplated in the establishment of this Institution, two things were conceived to be of paramount importance; first, the accumulation of facts, by which the true nature of fever might be more certainly ascertained; and secondly, the cautious trial of remedies by which a more sure and successful mode of treating this *fatal disease* might be discovered." S. Smith on fever, page 1.

35. **Prof. Gregory** says: "Fever has proved a fertile theme on which the ingenuity of physicians in all ages has been exerted; and a glance at the attention which it has received from every medical author, both ancient and modern, would be sufficient to impress upon any one the importance of the doctrines it embraces.

"How *difficult* is the study of fever, may be inferred from this, that, though so much has been written concerning it, there is no one subject in the whole circle of medical science, which still involves so many disputed points." Still, much as they are disputed, the Doctor adds, "The doctrines of fever are of paramount importance, and therefore constitute, with great propriety, the foundation of all pathological reasoning."—Practice, vol. 1, pages 33–4.

"It has been a favorite topic of inquiry among all writers on fever, What is its nature? In what particular state of the fluids or solids does it consist? The subject has been prosecuted with great dilligence, but the result of the investigation is very unsatisfactory. * * All their theories are open to many and strong objections."—ib., pages 49, 50. "The pathology of fever is so obscure, that it affords but little help in determining the plan of treatment."—Page 35.

36. **Dr. Thacher**, the venerable author of the American New Dispensatory, says:

"Notwithstanding the great prevalence of fever in all ages and in all climates, and the universal attention which it has excited among medical observers ever since the days of Hippocrates, the disease still remains the subject of much discussion; and its essential nature, or the proximate cause of its symptoms, is still a problem in medical science."—Practice, page 198.

Further.—Numerous hypotheses or opinions respecting the true nature and cause of inflammation, have for ages been advanced, and for a time, sustained; but, even at the present day, the various doctrines appear to be considered altogether problematical."—Practice page 279.

37. **Prof. Eberle** says, "The history of Practical Medicine consists of little else than a review of the doctrines which have risen and sunk again, concerning the nature and treatment of fever." * * "It is in this department that observation and research have been most industrious in accumu-

lating materials, and that hypothesis has luxuriated in her wildest exuberance."—Practice, vol. 1, page 13.

38. "Fever," says GREGORY, "is the most important, because the most universal and the most fatal of all the morbid affections of which the human body is susceptible." * * "The physician must always be prepared to expect its occurrence. It is that by the presence or absence of which all his views of treatment are to be regulated; whose rise, progress and termination, he always watches with the closest attention. [He surely ought to have learned something about it by this time, if he has so watched it for four thousand years.] Some idea may be formed of the great mortality of fevers from the statement of Sydenham, who calculated that two-thirds of mankind die of acute diseases, properly so called; and two-thirds of the remainder, of that lingering febrile disease, consumption."

The above quotations show us that the doctrines of fever and inflammation are the foundation stones, or fundamental principles of the Allopathic system, and that they are very uncertain and unsettled. The following, as well as many of the above, show that, in all the books of practice, fever and inflammation are counted as disease.

INFLAMMATION, DISEASE.

39. THACHER calls it "the disease," (28)—Practice, vol. 1. page 43.—THOMSON (22,) says the same of fever and inflammation.

40. WATSON says, (Practice page 94,) Inflammation is "a special form of disease to which all parts of the body are liable—a disease that meets us at every turn."

"It affects all parts, that are furnished with blood vessels, and it effects different parts very variously. It is more easily excited by many external causes, and therefore it is more common than any other special disease. A great majority of all the disorders to which the human frame is liable, begin with inflammation or end in inflammation, or are accompanied by inflammation during some part of their course, or resemble inflammation in their symptoms. Most of the organic changes of different parts of the body, recognize inflammation as their cause, or lead to it as their effect. In short, a very large share of the premature extinction of human life in general, is more or less attributable to inflammation."

41. PAINE says, (Institutes. page 464.) "Inflammation and fever are the two orders of disease which make up the great amount of human maladies, and form the grand outlets of life." "Idiopathic fever is a universal disease inflammation always local."

But why need I quote testimonies to prove that fever and inflammation are called. by the allopaths, disease, when every one knows that all their systems of pathology and nosology, are built upon the symptoms they exhibit? Answer, because all modern pathologists refer us to Thomson and Hunter, for the doctrines of fever and inflammation (See No 21,) and Thomson himself refers us to Hunter, (No 22 above,) and therefore I am going to prove, *by Hunter*, that these doctrines are false. C.

INFLAMMATION IS A SIMPLE PHYSIOLOGICAL ACT.

42. INFLAMMATION. **Hunter** says; (vol. 3. page 285,) "Inflammation, in itself, is not to be considered a disease, but as a salutary operation consequent either to some violence or some disease." "Inflammation is an action produced for the restoration of the most simple injury in sound parts, which goes beyond the power of union by the first intention."

Again, page 293. "Pure inflammation is rather an effort of nature than a disease."

Again, page 286. "From whatever [exciting] cause it arises, * * it is an effort intended to bring about a reinstatement of the parts to nearly their natural functions." "Disease" (page 233) is a disposition to produce wrong action."

This is not "restoring natural functions;" of course it is not inflammation.

Again, "Healthy inflammation probably consists of only one kind, not being divisible, but into its different stages, as being that which will always attend a healthy constitution or part, is to be considered rather a restorative action than a diseased one, and would appear to be the effect rather of a stimulus than an irritation. The unhealthy admits of vast variety, [the causes of disease being almost numberless,] and is that which always attends an unhealthy constitution, or part, and will be according to the kind of health in that constiution or part, but particularly according to the constitution." * * "The *simple act* of inflammation, cannot be called specific, for it is a *uniform or simple action in itself:* but it may have peculiarities or specific actions superadded." (page 286-7,) [by the causes of disease, C.,]

Finally, page 292. "Fever, in all cases or of all kinds, is a disturbed action, like inflammation itself."

43. Here, then, we are taught the real truth in regard to inflammation and fever, that they are *one and the same thing*, accumulated action of the constitution, produced by the vital force, under excitement, and tending in all cases to the restoration of equiliblium in the circulation and nervous actions —in the words of Hunter, "an effort intended to bring about a reinstatement of the parts to nearly [quite] their natural functions." And that all the different appearances and results, in different cases of fever or inflammation, are to be attributed to the different states of the constitution, or the specifiic character or action of the exciting causes, Hunter's "specifications superadded." Thus, inflammation in Erysipelas, Small-pox, scarlet fever, and cancer are the same, all proceeding from the action of the vital force, but the specific exciting causes are different, each "superadding" its own "peculiarity or specific action," which gives all the different characters of the specific *forms* of *disease*.

It follows of course, then, that the nosological distinctions in all the systems of medicine, should have been based solely on these "peculiarities," and not on the vital symptoms of inflammation, partial or general, as they almost all are. The doctrines of Hunter, then, and of Thomson, and of all who *sometimes* adopt them, as Watson who says, (Practice page 94.)

44. "It is by inflammation that wounds are closed, and fractures repaired,— that parts adhere together when their adhesion is essential to the preserva-

tion of the individual, and that foreign and hurtful matters are conveyed safely out of the body. A cut finger, a deep sabre wound alike require inflammation to reunite the divided parts. * * The foot mortifies, is killed by injury or exposure to cold, inflammation will cut off the dead and useless part," (page 95.) are proof that inflammation is not disease.

45, PROF. PAINE teaches the same doctrine. when he says, (Inst. page 465, No 711. "Inflammation *takes its rise* in purely *physiological conditions*, and holds its progress and decline, *under the same great natural laws of the Constitution.*"

If these assertions be true, and they certainly are, fever and inflammation being "a simple act of the constitution," always "tending to bring about a restoration of the system or its organs, to the healthy functions," can never be properly called *disease*, and, of course, the fundamental doctrines of the schools which make this act and its derangements produced by the action of the specific causes of disease, and the combined effects of the actions of these two forces, "the foundation of all pathological reasoning, (Gregory, Thomson, Hall, Bigelow, Holmes) must be utterly FALSE and *pernicious*, "and all the superstructures [the practices] built upon them, must be baseless as the fabric of a vision," (No 5) nay, more, inasmuch as they are conducted by violence, bloodshed and poisoning, they must be "*horrid, unwarrantable, murderous, quackery.*"—Chapman.

It matters not that Gregory, Watson, Paine, Thomson, and even Hunter himself teach, in other places, a doctrine the very opposite of what I have here quoted from them. I have reported the TRUE, but the systems of pathology and practice are built upon the *false;* and *they must be false.*

CHAPTER IV.

ALLOPATHIC REMEDIES MISCHIEVOUS.

The following testimony proves, if this kind of evidence can prove any thing, that the particular practices of Allopathy, are injurious and destructive; not *occasionally* so, by misapplication or mistake, but *positively* so, by their very nature and tendency. I have adduced evidence which proves that, according to the authorities of the Allopathic school, (see Sydenham, Gregory, Thomson, Watson, Paine, &c.) two thirds of all mankind die of acute forms of disease, styled by them fever and inflammation. I have quoted from Payne, Watson and others, the statement that fever and inflammation "make up the great amount of human maladies, and form the great outlets of life."—Paine's Institutes, No 710.

46. "Therapeutics or the application of remedies to the treatment of disease, is the great end of all medical inquiries." Professor Paine says: (Institutes No. 854.)—

47. "Remedial agents operate upon the same principle as the remote causes of disease. They can never transmute the morbid into healthy conditions, that is alone the work of nature."

"The most violent poisons are our best remedies." "*Ubi virus, ibi virtus.*" Where poison is, there is virtue!.

48. Hooper says, "all our most valuable medicines are active poisons"—Dictionary. The B. M. & S. Journal says, (Vol. 9 page 43.) "All poisons, whatever their differences in other respects, agree in this; they suddenly and rapidly extinguish a great proportion of the vitality of the system." Professor John P. Harrison says, of one of the most commonly employed, that it is "a powerful depresser of the energies of life."

BLOOD-LETTING THE SHEET ANCHOR OF PRACTICE.

49. MARSHALL HALL says, (Practice No. 302) "The doctrine of inflammation is the most important in Medicine and Surgery." And he and others, as I have already shown, consider inflammation an acute form of disease, which must be reduced. He further says, (No. 819.)

50 "The subject next in order, in treating of the Theory of Medicine, relates to the use of certain important remedies, and amongst these BLOOD-LETTING ranks pre-eminently as THE FIRST.

PROF. CLUTTERBUCK, in his "Inquiry into the seat and nature of fever," page 474, says:

51. "*Blood-Letting*, unquestionably, is the best, because the most effective remedy we possess, in the treatment of *indiopathic* fever, as well as in flammation in general."

52. PROF. PAINE, Institutes, No. 836. d. says; That, for inflammation and congestion, "blood-letting is known to be the most efficient remedy." "General Blood-letting is the proper mode of depletion, in all forms of fever, and in all the active inflammations of the internal viscera."—Ib. 956.

PROFESSOR. J. MOREHEAD, of the Ohio Medical College, in an Essay on Blood-letting published in Prof. Eberle's Quarterly Journal for June, 1837, says, page 24.

53. "In the whole range of medical science, there is probably no other

truth better ascertained or of greater value than this,: that, for inflammation when seated in the serous tissues, or in the parenchymatous portion of any of the organs contained in the three great cavities, free and energetic Blood-letting is entitled emphatically to the name of *the remedy:* and all the other remedial means are to be regarded as but subordinate and auxilliary to it."

"Under the conditions of disease for which in truth it is remedial, no substitute can be found or admitted for it."

54. **Prof. Paine** says: Medical and Physiological Commentaries, vol II. page 325:

"England has not yet abandoned the Lancet, and here, in America, it is as ever, the anchor of hope, in inflammations and conjestive fevers."

This is the testimony of a large proportion of the Allopathic faculty. To quote more here is useless.

BLOOD-LETTING, DANGEROUS AND DESTRUCTIVE.

I have said the "first indication in practice, this "sheet anchor in fevers and inflammations," is dangerous and destructive; and I prove this by the testimony of the same men who approve of and use it:

55. **Dr. Hunter** said, "Blood-letting is one of the greatest weakeners, as we can kill thereby."

56. **Prof. J. F. Lobstein** says, "So far from Blood-letting being beneficial, it is productive of the most serious and fatal effects—a cruel practice—a scourge to humanity. How many thousands of our fellow citizens are sent [by it] to an untimely grave! how many families are deprived of their amiable children! how many husbands of their lovely wives! how many wives of their husbands! Without blood there is no heat, no motion in the system—in the Blood is the life. He who takes blood from the patient, takes away not only an organ of life, but a part of life itself."—Essay on Blood-letting.

57. **Salmon.**—"So zealous are the Blood suckers of our age," says Salmon, in his "Synopsis Medicinæ," "that they daily sacrifice hundreds to its omnipotence, who fall by its fury, like the children who, of old, passed through the fire to Moloch, and that without any pity, left to commiserate the inexplorable sufferings of their martyrs, or conscience of their crimes which may deter them in future from such villanies, the bare relation of which would make a man's ears tingle, which one cannot think of without grief, nor express without horror!"

58. **Robinson.**—"An eminent physician has said that, after the practice of Blood-letting was introduced by Sydenham, during the course of one hundred years, more died of the lancet alone, than all who in the same period perished by war.—page 121.

59. **Dewees.**—"It would appear, that the first or inflammatory stage of puerperal fever, the stage in which bleeding has been so eminently successful, has no *discovered character* by which it can be distinguished from the second in which this operation is forbidden, after the lapse of a few hours."—Females, page 441.

"We would ask, What is the evidence that the first stage has run its course? This is an important question, and one from our present data that cannot, we fear, be answered satisfactorily. Hitherto this condition of the disease has been inferred rather than ascertained."—Ib. page 438.

The same author says, page 372, "Our bleedings are not always renewed from the arm, for, as soon as we get the pulse pretty well down by this means, we have leeches applied over the parts nearest to the seat of the inflammation, in such numbers as shall abstract at least eight or ten ounces of blood, and encourage their after bleeding by the application of moist warmth. Should these abstractions of blood prove not effective, and pain, fever and other unpleasant symptoms continue, but especially great pain and tenderness in the parts; if the pulse does not call for general bleeding, we repeat the leeching, nor stop until the end is answered, or until we are convinced our efforts will be unavailing, by the approach of the second stage or by the addition of peritoneal inflammation.—Ib.

60. **Prof. Morehead** already quoted, No. 53: says:]

"The intelligent physician who has learned by the sad and bitter teachings of the sick room, to judge of the powers of the lancet, not merely understands, but, without any glaring impropriety of phrase, may be said to feel, that it is an agent which can never be neutral in its operation; that, if not productive of actual good, it must have an inevitable tendency towards ill; that, in its capacity, whether for benefit or for mischief, it is possessed not merely of great but Herculean force; that, under the conditions of disease for which in truth it is remedial, no substitute can be found or admitted for it; that, when employed, however, in cases to which it is not suited results *always serious*, not unfrequently *fatal*, but too surely follow its misapplication; that, for repairing the consequences of using it when not needed or improper, no other means exist except the slow and precarious process of nutrition; and that, in the circumstances under which its misuse is most actively and certainly mischievous, such reparative process is almost always suspended, and consequently *no* remedy remains for counteracting or removing the injuries which it has inflicted!"

This is startling language, but it is simply just; and we ought not to be surprised at the conclusion justly drawn from the facts stated.

"Having habitually present to his understanding, a strong and lively perception of these truths, such a physician learns to regard a resort to the lancet as of all remedial measures, that which most requires caution, thorough consideration, and anxious circumspection; and to hold, as a solemn maxim of professional conduct, that, if it is not employed with a judicious and wise adaptation to the cases in which it is used, it deserves to be viewed with somewhat of the abhorrence that attaches to the knife of the murderer!"

61. **Prof. Marshall Hall** says: "The diseases of children best understood, are those which arise from irritation, and principally in the Stomach and bowels, and the irritation of teething and inflammation. I may observe, indeed, in this place, that, of the whole number of fatal cases of disease in infancy, a great proportion occurs from the inappropriate or undue application of exhausting remedies. This observation may have a salutary effect in checking the ardor of many young practitioners, who are apt to think that, if they have only bled and purged and given calomel enough, they have done their duty; when, in fact, in subduing a former they have excited a new disease, which they have not understood, and which has led to the fatal result." Quoted and approved by Prof. J. P. Harrison.—Therapeutics, vol. II. page 189.

Remark.—Who taught the *young* practitioner to bleed, purge and give calomel? Are not these processes styled, by their "*Professors*, the *sheet anchors* of practice?" If so, why not use them till the case is cured? But do '*some young practioners*," *have* and *lose*, a great proportion of the fatal cases of disease in infancy? It is rather unfair to blame young practitioners for doing what the old ones teach and practice. We have known many a little innocent to be killed in this way by *old Professors.*

62. PROF. HALL says; Cyclopedia of Practical Medicine, Vol 1. page 296; "The immedate effects of loss of Blood, are, syncope convulsion, delirium, coma, sudden dissolution: the more remote are excessive reaction, mania, coma, amaurosis and sinking."

"Amongst the immediate effects of the loss of blood, must be mentioned that of sudden and unexpected dissolution. The patient does not recover from a state of syncope; or, without syncope, he may gradually sink after Blood letting. It has taken *the most able and experienced* practitioners by surprise."—ib. 299.

REMARK.—We thought the cautions necessary only to *"young practitioners!"* The doctor gives illustrations, numerous and interesting, of the various effects of the "loss of blood," to which we refer the reader. It is vain to say that these results proceed from ignorance of the indications for Blood letting, or inexperience in the practice, as we have proved and shall do it more effectually anon, that the most scientific and experienced cannot tell when blood should be drawn, nor how much. See above.

63. PROF. J. P. HARRISON says: Therapeutics, vol. II. page 180: "The morbid consequences which spring from the excessive use or the misdirected employment of Blood-letting, are of so serious a nature, that the practitioner should sedulously guard against them."

64. PROF. MAGUARDIC in his lectures in the College of France, says: ib., "I assert loudly, and fear not to affirm it, that blood-letting induces, both in the blood itself and in our tissues, certain modifications and Pathological phenomena which resemble, to a certain extent, those developed in animals deprived of atmospheric oxygen, of drink and of solid food." * * "Engorgement, œdema pneumonia, and the entire train of what people are pleased to call inflammatory phenomena, are products of loss of blood." "He considers the utility of Blood-letting, at best problematical, while its injurious effects are at once positive, frequent, and widely extended."

65. "The sudden abstraction of blood by the lancet, always acts in a degree correspondent to the quantity drawn, and the ability of the constitution to withstand the *weakening* effect of the remedy."—ib. 183.

"The immediate morbid phenomena observed on the sudden loss of a large quantity of blood, are, convulsions, delirium, coma and appoplectic stupor." * * "The most common results, when inopportunely or excessively employed, are, vertigo; a feeble and slow, sometimes quick, fluttering or scarcely perceptible pulse; cold, clammy perspiration; sickness of the stomach, confusion of vision; dyspnœa; gasping for breath; great restlessness, a deep sense of sinking, and finally syncope."—* * *

"Prostration without reaction, may be protracted for several days, and then death release the patient from his sufferings. Or reaction may come on, and then we have a series of symptoms closely resembling cerebral inflammation." * *—ib.

66. PROF. COPLAND, of London, says:

"When carried too far in cases of excitement, where the nervous or vital power is not depressed, and the blood itself is rich or healthy, reaction generally follows each large depletion, and that often exacerbates or brings back the disease for which it was employed, and which had been [apparently relieved by the primary effects of the evacuation. * * Thus every observing practitioner will have noticed, that a large depletion when carried to deliquium [prostration] will have entirely removed the symptoms of acute inflammation, when the patient has recovered consciousness; and that he expresses the utmost relief.

"But it gradually happens that the inordinate depression—the very full syncope that is thought essential to the securing of advantage from the depletion is followed by an equally excessive degree of vascular reaction—with which all the symptoms of inflammation return; and the general reaction is ascribed entirely, but erroneously, to the return of the inflammation instead of the latter being imputed to the former, which has rekindled or exasperated it, when beginning to subside. The consequence is, that another very large depletion is again prescribed for its removal, and the patient, recollecting the relief it temporarily afforded him, readily consents, Blood is taken to full syncope—again relief is felt—again reaction returns,—and the local symptoms are reproduced, and thus, large depletion, full syncope, reaction, and the supervention, on the original disease, of some or all the phenomena described as the consequence of excessive loss of blood, are brought before the practitioner, and he is astonished at the obstinacy, cause and termination of the disease, which under such circumstances generally ends in dropsical effusion, into the cavity on which the affected organ is lodged; or in convulsions, or in delirium running into coma; or in death from exhaustion, or from one of the foregoing states; or, more fortunately, in partial subsidence of the original malady and protracted convalescence. Such are the consequences which but too often result when Blood-letting has been looked upon as the only or chief means of cure—the "*sheet anchor*" of treatment, as it has too frequently been called and considered during the last twenty years." Copland's Dict. Prac. Med. vol. 1. page 177.

REMARKS.—On the supposition that Blood letting is a curative or even a directly and properly palliative means of treatment, it is passing strange that it should be followed by such terrible effects as the above. That, when the nervous or vital power is not depressed and the blood is rich and healthy, it "brings back the disease." Still more strange that the "irritation" of "reaction" should be taken for inflammation by the most scientific and experienced practitioners.

67. PROF. JOHN MASON GOOD says:

"The immediate effect of profuse and repeated bleeding is exhaustion. While this exhaustion continues, there is a diminution of action of every kind, and hence an imposing appearance of relief to the symptoms of disease: but it no sooner takes place than an instinctive effort is made by the vis medicatrix naturæ, to remedy the evil hereby produced, and to restore the system to its former balance of power. This balance is called a rallying or reaction of the living principle. The arteries contract to adapt themselves to the measure of blood that remains; the sensorial organ is roused to the secretion of a large proportion of nervous power to supply the inordinate drain that takes place during the general commotion, all is in a state of temporary hurry and urgency, and for the most part irregularity of action, while the instinctive effort is proceeding. And hence, no sooner is the immediate effect of prostration, exhaustion or syncope overcome, than the heart palpitates, the pulse beats forcibly with a jerking bound, the head throbs, the eyes flash fire, and the ears ring with unushal sounds. Now, it often haspens that these concurrent signs are mistaken for proofs of latent or increased vigor, instead of being merely proofs of increased action; and action too, that adds as largely to the exhaustion as the depletion that produced it; and the unhappy patient is bled a second, a third, and even a fourth time, till no reaction follows, at which time it is strangely supposed that the entona, plethora, or inflammatory diathesis is subdued and lulled into a calm, because the patient has been so far and fatally drained of his living principle, that there is no longer any rallying or reactive power remaining, and gives up the ghost, in a few hours, *to the treatment*, instead of the disease."—Good's Study of Medicine, vol. 1, page 407.

Here we have the direction of Dr. Dewess to bleed "as long as the unpleasant symptoms continue," and the declaration of Dr. Good, that those symptoms *will continue* "till the patient has been so far and so fatally drained of his living principle, that there is no longer any rallying or reactive power remaining, and gives up the ghost in a few hours *to the treatment*, instead of the disease!"

Hence, to bleed scientifically, as taught in Philadelphia and London, and wherever these text books of the highest anthority are adopted, is to bleed till the patient "gives signs of woe that all is lost." Or in plain English, it is to commit wilful murder.

But it is said that these terrible effects arise from the abuse of Blood letting. That we should mind the indications for its use, and not employ it improperly. The following will show that there *are* no sure indications.

68. The venerable DR. JAMES THACHER says: "We have no infaliible index to direct us. It is impossible, from the state of tho circulation in fever to point to any criterion for the employment of the lancet; the state of the pulse is often ambiguous and deceptive. Circumstances require the nicest discrimination, as the result is often very different in cases seemingly analogous. A precipitate decision is fraught with danger, and a mistake may be certain death."—Thacher's Practice, page 208.

69. PROF. MACKINTOSH says: "Some patients are bled who do not require it, and the consequences are injurious; others are bled who cannot bear it, and who ought to be treated by cordials, and the result is fatal."—Mackintosh, page 690.

"No physician, however wise and experienced, can tell what quantity of blood ought to be taken in any given case.—Ib. page 418.

70. PROF. MOREHEAD says: "Every body has heard of practitioners, with whom, in every case for which they did not know exactly what ought to be done, it was a settled rule of practice to make trial of the lancet."

"So often, likewise, have I heard it said, even of physicians counted eminent in their profession, that, to prevent their patients dying, they bled them to death; and I fear that such charges have foundation in truth."

71. OPIUM.—Inflammation or fever, and irritation, being styled by the Allopathic faculty, the two great forms of disease, to which the human body is subject, and the use of free blood letting to cure the former, tending to produce the latter, (See Good and Copland, Nos. 66 and 67) the next indication to the reduction of the inflammatory action, is to subdue the irritation. For this purpose opium is highly extolled and as constantly used as the lancet is for inflammation or fever.

"Preeminently endowed with the most diversified therapeutic powers, and more extensively employed in its various preparations, than any other single article of the materia medica, this great drug requires at our hands a careful and extended inquiry into its preparation, composition, modes of administration, practical uses and *morbid effects*."—Harrison's Therap. vol II. page 530.

As I never use it in any form, nor recommend nor countenance its use I shall consider only its "morbid (morbific) effects."

72. "The constituents are Morphia, Narcotina, &c. "The Morphia is the only one employed to any extent in the practice of Medicine. Narcotina has been extensively given in India as a substitute for "quinine, and its anti-periodic power is attributed to its stimulant property."—Ib. 532.

A stupifying agent must be a glorious stimulant! The chill is a manifestation of incipient reaction, and it is no wonder that the deadly narcotine checks it.

73. "*Modus curandi of Opium, and of the salts of morphia,*" For seven separate purposes, this important and valuable drug, is in daily, hourly use. 1. As a stimulant; 2. As a Narcotic; 3. As an astringent; 4. As a diaphoretic; 5. As an Antispasmodic; 6. As an antiperiodic; and 7. as a modifier of other remedies."—Ib. 534.

In his first vol. the Professor says, there are but four indications to be fulfilled in the treatment of disease! And here are seven to be fulfilled by Opium! And the lancet and calomel will have an equal share. But this is not the place for comments and criticisms; they will come in due course.

74. MORBID EFFECTS OF OPIUM!—"A very small portion of opium will sometimes produce convulsions in a very young patient. We have known the half of a grain of Dover's powder, which is but the twentieth part of a grain of opium, [a homœopathic dose,] induce fits in a delicate child of a few days old. Christison relates several interesting examples of death in children from small portions of opium. An infant three days old, got by mistake, about the fourth part of a mixture containing ten drops of laudanum. The child died in twenty four hours. The administration of three drops of Laudanum to a stout child fourteen months old, was followed by convulsions, and death in six hours. Another child of nine months, died in nine hours after taking four drops. The pernicious custom which many nurses pursue, of giving infants laudanum, or paregoric, to still their cries at night, cannot be too severely reprehended. This practice is fraught with evil results to the infant, and should never be permitted."

In his essay above referred to, Prof. J. P. Harrison says, of Opium: "It stupifies for awhile, and forces the child into an unnatural sleep." "It enhances nervousness." "If the brain is affected, it increases the disease. Inflammation in the stomach or bowels, will be made worse, perhaps, incurably worse by an opiate." "It is hurtful, because it is contrary to nature." "It is a medicine,—a *foreign substance* which *nature* does not call for, or kindly receive as long as she is in her right mood." "Paregoric, Bateman's drops, laudanum or toddy, *lays* the foundation for head complaints, such as inflammations, convulsions, and dropsy of the brain," A small dose of paregoric will often induce fits. The intellect of a child will be impaired by it, although years may elapse after the practice is abandoned. A permanent, ill conditioned state of the nervous system is induced by the repeated giving of opiates to infants, that *never, through all subsequent life,* is entirely got rid of by the most strenuous endeavors. A tendency we doubt not, to insanity, is thus engendered or augmented. Such children pass through the process of teething badly. The stamina of the constitution is weakened by it. The stomach and bowels *lose their tone*, and cholera infantum, or summer complaint is more apt to fasten on them."–Ther. p. 182.

What a terrible warning is this, (also that of Professor Eberle 76,) to mothers and nurses, not to give to their children opiates—"anodynes," in any form or for any purpose! What an honor to the Eclectics, that they are so much more *enlightened* and liberal than we are, that they can still hug to their bosoms this viper of the poisonous materia medica!

The nurses learn this practice from the Doctors, who prescribe it "daily, hourly," for "seven different purposes," See above.

75. "Females are more susceptible than males, to the morbid effects of the article. We have met with many instances of the great intolerance of the female system to opiates."—ib. 553.

That is because opium "acts primarily on the nervous system;" and, women and children being more sinsitive and delicate, are less able to resist its deadly influence. C.

76. PROF. EBERLE, in his work on the diseases of children, page 199, calls opium a "treacherous palliative," under which "the appetite and digestive powers fail; the body emaciates, and the skin becomes sallow, dingy and shriveled; the countenance acquires an expression of languor and suffering, and a general state of apathy, inactivity and feebleness ensues, which ultimately often leads to convulsions, dropsy in the head, glandular indurations, incurable jaundice, or fatal exhaustion of the vital energies. All the usual soothing mixtures, such as Godfrey's cordial, Dalby's carminative, so much employed for allaying the colic pains and griping of infants, contain more or less opium; and *innumerable* infants have been *irretrievably ruined* by these popular nostrums!"

Prof. J. A. GALLUP, in his Inst. of Medicine, vol. 1. page 187, says: "The practice of using opiates as anodynes to mitigate pain in any form of fever and local inflammations, is greatly to be deprecated; it is not only unjustifiable, but should be esteemed unpardonable." "It is probable that for forty years past, opium and its preparations have done *seven times the injury* that they have rendered benefit on the great scale of the civilized world." Killed seven where they have saved one! Page 298, he calls opium "the most destructive of all narcoctics," and wishes he could speak through a lengthened trumpet, that he might tingle the ears of empyrics and charlatans in every avenue of their retreat." See B. M. Recorder, vol. 7, page 332.

Dr J. JOHNSON says: "The whole tribe of narcoctics, as opium, hyoscyamus, hop and laurel water, or prussic acid, are dangerous sedatives, presenting allurements to the unwary, with all the suavity and meekness of the serpent of Eden, and the deception too often is equally fatal.

79. RANKIN, in his Abstract, vol. 3. page 228, says: "An able bodied sailor, aged 62, took medicinally, two pills, each containing a grain and a quarter of the extract of opium, and was immediately attacked with a convulsion fit and died." "Cases are on record, which show that a person may recover from the first symptoms of poisoning, and yet ultimately die from the effects of a single dose."

Vol. II. page 32, the poisoning of three children by the sucking of unripe poppy heads, is reported. One died in four hours, inspite of the effort of the physician.

MERCURY.

As MERCURY has, for several centuries, been considered, by the Allopathic faculty, the most effectual remedy for disease within the compass of their knowledge—as they also admit that it is one of the most mischievous agents ever used as medicine—that they know not how it operates in any case, to cure or kill—and, finally, declare that it has produced more terrible effects on the human constitution than any other article they use—I think it proper to quote here pretty largely from their testimonies respecting this "all conquering Samson of the materia medica"—Harrison, vol. i.

It is not *my* purpose to give the reader here its physical qualities, nor the history of its discovery and its various uses. My object will be accomplished when I shall have presented the best accounts of its supposed medical virtues and uses, and its "tendency to mischief when injudiciously used." I begin with Prof. Harrison:

78. "First regarded as a poison, then most cautiously employed in the form of ointment, it [mercury] has, step by step, advanced with the improvements of the pharmaceutic art, in a bright career of reputation and favor, till it has possessed an immense space in the field of practical medicine, and now, by many, it is regarded as the first, greatest and best remedy Divine Goodness has ever revealed, in answer to the diligent search of man, to meliorate and cure the bodily ills to which man is subjected."—Harrison, vol. i, p. 233.

"Mercury was first employed by the Nubian physicians, Avicenna and Rhazes; but they ventured to use it only against vermin and in cutaneous diseases. We are indebted to the renowned empiric, Paracelsus, for its administration internally."—Pereira's Materia Medica, p. 583.

"Of all the remedies which chemical science has conferred upon the art of healing, there stands no single article so pre-eminently endowed with a diversified capability of curing disease as calomel."—Harrison, vol. i, p. 168.

"When we declare that its powers are unique and unrivaled, we only embody the general testimony of the profession in its favor."—Ib.

"Mercury is the great anti-inflammatory, anti-febrile alterant of the materia medica."—Ib.

Prof. N. CHAPMAN says:

79. "Of all the purgatives this is the most important, and is susceptible of the widest application in the practice of physic. There is scarcely, indeed, any case in which purging is required, that it may not be so regulated, either alone or in combination, as to meet the several indications. It has the singular property of imparting force to many of the mild, and moderating the severity of the drastic, medicines. Whenever we wish a strong and prominent impression to be made on the alimentary canal itself, and through it on the neighboring viscera, and especially the portal circulation, by general consent, it is consecrated to these purposes. It is, hence, chiefly relied on in fevers, especially bilious fevers—in obstructions of the bowels—in cholera—and is unquestionably the most appropriate purgative in the early stage of dysentery. Besides the superior efficacy of calomel in these respects, it is recommended by the facility with which it may be administered. Nearly devoid of taste and odor, and minute in dose, it will often be taken when other medicines are refused, and may be so disguised as to be imposed on

the most suspicious or unmanageable of our patients."—Chapman's Therapeutics, vol. i, p. 182. (See No. 142.)

80. "As an adjuvant to blood-letting, mercury is considered the most powerful of all the antiphlogistics." "It is almost universally depended upon, in this country, for the purpose of removing the derangements of organization which active inflammation may have produced in many of the tissues of the body."—Prof. G. M'Clellan's Surgery, p. 57–8.

81. "Mercury is the great anti-inflammatory, anti-febrile alterant of the materia medica."—Prof. J. P. Harrison, Therapeutics, vol. i, p. 147.

"That it cures we know, but how it cures we know not."—Ib., 261.

"Next to blood-letting, mercury seems to be our principal remedy in inflammation, especially of the mucous membranes of the larynx, trachea and iris."—Marshall Hall, Bigelow and Holmes, No. 577.

"This mineral [mercury] is a very powerful agent in controlling inflammation, especially acute, phlegmonous, adhesive inflammation, *such as glues parts together* and spoils the texture of organs. It is of the greatest importance that you should accurately inform yourselves concerning the various effects of mercury upon the system."—Watson's Practice, p. 154

It is "a very potent, but a two-edged weapon."—Ib., p. 154.

"Of late years, various forms of inflammation have been most successfully combated by the use of mercury."—Pereira's Materia Medica, p. 595.

As inflammation in its various forms is said to "make up the great amount of human maladies, and constitute the grand outlet of life" (Paine, Watson, Hall, Bigelow, Holmes), it follows that the "most powerful agent in controlling inflammation" must be, indeed, "the most valuable remedy" in the materia medica; and it should not be counted wonderful that, by those who believe this doctrine, there should be "scarcely a disease in which mercury, in some of its forms, is not prescribed."—Hooper.

82. "According to Armstrong, 'bleeding is the right arm, and mercury the left arm, of medicine."—Cincinnati Journal of Homeopathy, p. 81.

83. "There is scarcely a disease in which mercury in some of its preparations is not exhibited."—Hooper's Medical Dictionary.

84. "From its [mercury's] power of at once limiting or removing effusion, it is very plain how valuable must be its administration in *all* inflammatory affections of important internal organs."—Miller's Principles of Surgery, p. 102.

THEORIES OF THE ACTION OF MERCURY.

85. "*Mechanical Hypothesis.*—Astruc (De Morb. Ven., vol. xi, p. 149) and Barry (Medical Transactions, vol. i, p. 25) fancied that mercury acted by its weight, its divisibility and its mobility."

86. *Chemical Hypothesis.*—Some have advocated the chemical operation of mercurials, and have endeavored to explain their curative powers in disease in reference to their chemical properties. Thus Mitie, Pussavin (quoted by Richter, Ausfuhr Chzneim, vol. iv, p. 305), and Sweddiaur (Practical Ob. on Venereal Complaints) assumed that mercury acted chemically on the syphilitic poison, as acids and alkalies do on each other; while Gertanner supposed that the efficacy of mercurials depended on the oxygen they contain. Dr. Cullen (Treat. of the Materia Medica, vol. ii, p. 446) endeavored

to account for the action of mercury on the salivary glands in preference to other organs, by assuming that it has a particular disposition to unite with ammoniacal salts, with which it passes off by the various secretions. He thus accounted for the larger quantity of mercury which passed off by these glands, and which, being in this way applied to the excretions, occasioned salivation. Dr. John Meanay substituted another hypothesis, but equally objectionable: "Mercury," says he, "cannot pass off by the urine, because of the phosphoric acid contained in that fluid, which would form, with the mercury, an insoluble compound. It must, therefore, be thrown out of the system by other secretions, particularly by saliva, which facilitates this transmission by the affinity which the muriatic acid, the soda, and the ammonia of the secretion, have for the oxyd of mercury, and by which a compound, soluble in water, is formed."

87. *Dynamical Hypothesis.*—Some writers have principally directed their attention to the quality of the effects induced by mercury, and have termed this mineral, stimulant, sedative, tonic and alterative. Those who assume that mercury is a stimulant or excitant, are not agreed as to whether one or more parts, or the whole system, are stimulated; and, if particular parts, what these are. Hecker fixes on the lymphatics; Scone, on the arterial capillary system; Reil, on the nerves.

88. On the other hand, Comodi, Bertele and Horn consider it a weakening agent or sedative. Some think that mercurials, in small doses, are stimulants, but, in excessive doses, sedatives. This is the opinion of Dr. Wilson Philips.

89. "Dr. Murray calls mercury a tonic; Voght terms it an alterative, sedative resolvent; Sundelin, a liquifacient; Mr. Hunter accounted for its action by saying that it produced a different action from the disease."—Pereira's Materia Medica, vol. i, p. 594.

"For the most part, the local action of the mercurial compounds may be regarded as alterative and more or less irritant. Many of the preparations are energetic caustics. Mr. Annesly asserts, from his experiments on dogs and his experience with it in the human subject, that calomel is the reverse of an irritant; in other words, that, when applied to the gastro-intestinal membrane, it diminishes its vascularity."—Ib., p. 585.

ITS EFFECTS ON THE CONSTITUTION.

90. "Mercury, gradually introduced into the system, seems to exert a tonic effect on both the extreme blood vessels and the lymphatics—that is, on the exhalents and the absorbents—thus preventing or limiting impending effusion, and at the same time expediting the removal of that which has been already exuded."—Principles of Surgery, by James Miller, F. R. S. E., F. R. C. S. E., Prof. of Surg in the University of Edinburgh, p. 102.

91. "It certainly alters the red globules and diminishes the undue proportion of the fibrin in a remarkable degree, and will, in a short time, break down the inflammatory exudations and adhesions among inflamed parts, which have resulted from the preceding stages of the disease;"—M'Clellan's Surgery, p. 57.

92. "But the great remedial property of mercury is that of stopping, controlling, or altogether preventing, the effusion of coagulable lymph; of bridling adhesive inflammation."—Watson's Practice, p. 155.

93. We regard mercury as an empirical and perturbatory remedy. By its stimulant property it deranges the vital and organic forces."—Prof. Golphin in Revue Medico-Chirurgicale, tom. ii, p. 134.

94. "Of the modus operandi of mercury we know nothing, except that it probably acts through the medium of the circulation, and seems, in many instances, to substitute its own action for that of the disease."—U. S. Dispensatory, p. 350. 35

"When we produce a mercurial impression to cure fever, we substitute the action of the remedy for that of the disease.

"The therapeutist will avail himself of this law of morbid action to substitute an artificial, definite and controllable constitutional action, for one that is abnormal, unlimited and not corrigible by any power in the system."—Har., Mat. Med., vol. i, p. 157.

In the same volume, Prof. H. says:

95. Mercury "exercises a curative power" (194), and yet (p. 48, 49) it "promotes scrofula and glandular diseases, and hastens decomposition." "That mercury cures, we know—but, how it cures, we know not" (264). "There is some mystery about it" (150).

96. "It is not an excitant, but a most powerful depresser of the energies of life" (146). "It is not a stimulant to the vascular system" (227, 245). "It irritates the heart and arteries and invariably depresses the nerves" (228). "It excites the heart's action, or depresses the powers of life, as the case may be" (146). "It is the greatest curative agent" (147, 233). "Promotes the secretions (146). "Calomel subverts nature" (9). "Demolishes the very pillars of human health" (312). "Acts physiologically, therapeutically and pathologically" (218). "I pretend not to penetrate into its action further than a careful observance of the phenomena it exhibits."—Essays, page 177.

97. "Mercury acts upon the system as a stimulant; but what the peculiar nature of that stimulant is, it would be in vain to inquire."—Eberle's Therapeutics.

98. "Mercury produces universal irritability, making the constitution more susceptible of all impressions. It quickens the pulse, increases its hardness, and occasions a kind of temporary fever. It produces hectic fever. In some constitutions, it operates like a poison."—Hooper's Medical Dictionary.

99. "Mercury excites restlessness, anxiety, and a very distressing and irritable state of the whole body. In some it produces delirium, in others palsy and epilepsy."—Dr. Bell.

100. Prof. Drake, in the Western Journal of Medicine, vol. 2, p. 636, says: "Mercury has been found in the bones, blood, brain and nerves."

101. *Eczema Mercuriale*—"Alley saw forty-three cases of this disease, eight of which terminated fatally."—Ib., p. 588.

102. *Ulceration and Sloughing.*—"Ulceration of the mouth is a well known effect of mercury. Ulceration of the throat is likewise a consequence of the use of this mineral."—Ib., p. 589.

103. *Neurosis Mercurialis.*—"Various symptoms, indicating a disordered condition of the nervous system, are met with in persons who have been ex-

posed to the baneful influence of mercury, such as wandering pains, a tremulous condition of the muscular system, sometimes accompanied with stammering, and occasionally terminating in paralysis, epilepsy or apoplexy."—Ib., p. 589.

104. *Cachexia Mercurialis.*—"This condition is characterized by disorder of the digestive organs, loss of appetite, wasting, incapability of much exertion, with increased secretion from all the organs, especially from the salivary glands. Mr. Travers says mercurial cachexia is characterized by irritable circulation, extreme pallor and emaciation, tenderness of the region of the pancreas, and the evacuations are frothy, whitish, tough and often greenish, at least in the commencement. These symptoms may be fairly referred to an affection of the pancreas analogous to that of the salivary glands."—Pereira, vol. i, p. 588.

PATHOLOGICAL EFFECTS OF MERCURIAL ACTION.

However difficult the faculty may have found the task of explaining the modus operandi of mercury on the human system, the following extracts, as well as the preceding, show very clearly that they know something of the results which follow its exhibition. The reader will please to be careful, however, not to be imposed upon, as the faculty are, by the fatal error of supposing that all these results are the legitimate effects of the action of the drug. He should always bear in mind that mercury is a simple agent, and can produce but one effect, and that must be for good or for evil—*for* the vital force or against it: and that all other effects than those that are legitimate of mercury, must be attributed to other causes. Let him especially remember that all the irritation, fever and inflammation, that follow the exhibition of mercury, or any other drug, are attributable to the vital force alone; and that the great business of the observer is to ascertain whether the agent which excites them acts in harmony with this force or against it; and to prescribe accordingly. He will see, if he watches carefully, that mercury is *said* to produce good effects, only when controlled by the vital force and prevented from producing bad ones; and that, when it gets the upper hand, it produces its own effects, viz., paralysis of the nerves, ulceration, mortification, sloughing of the glands and muscles, and caries of the bones, which shows that all the good ever done on its exhibition, is done by the vital force in spite of it.

105. Mercury is "a Samson to do evil as well as to do good."—Prof. Geo. M'Clellan's Surgery, p. 58.

106. "If it be resorted to as a constitutional remedy in the first stages of disease, it will be seen to augment the disturbance, and, perhaps, convert the fever into a morbid form of irritative excitement."—Ib.

107. "In some cases the gums slough, the teeth loosen and drop out, and, occasionally, necrosis of the alveolar process takes place. During this time the system becomes extensively debilitated and emaciated, and if no intermission be given to the use of the mercury, involuntary actions of the muscular system come on, and the patient ultimately dies of exhaustion." "I have repeatedly seen inflammation and ulceration of the mouth and profuse

salivation induced by a few grains of calomel or some other mercurial."—Pereira, p. 587.

108. "If you push this remedy in healthy persons, *inflammation is actually produced;* the gums become tender, and red, and swollen, and at length they ulcerate: and, in extreme cases, and in young children especially, the inflamed parts may perish: the cheeks, for example, sometimes slough internally. Not only the gums, but the throat and fauces, grow red, and sore, and sloughy."—Watson's Practice, p. 155.

109. "Patients, who are kept under the influence of mercury, grow pale as well as thin: and Dr. Farre, who has paid great attention to the effects, remedial and injurious, of this drug, holds that it quickly destroys red blood: as effectually as it may be destroyed by venesection."—Ib., p. 155.

"The facts I have already mentioned show, that it has a loosening effect upon certain textures—that it works by pulling down parts of the building."—Ib., p. 155.

110. "Mercury occasionally attacks the bowels and causes violent purging, even of blood. At other times, it is suddenly determined to the mouth, and produces inflammation, ulceration and an excessive flow of saliva."—Cooper's Surg. Dict., vol. ii, p. 170.

111. "Mercury, when it falls on the mouth, produces, in many constitutions, violent inflammation, which ends in mortification."—Ib., p. 170.

112. "In 1810, the Triumph man-of-war and Phipps schooner received on board several tons of quicksilver, saved from the wreck of a vessel near Cadiz. In consequence of the rolling of the bags the mercury escaped, and the whole of the crews became more or less affected. In the space of three weeks two hundred men were salivated, two died, and all the animals—cats, dogs, sheep, fowls, a canary bird, nay, even the rats, mice and cockroaches—were destroyed."—Edinburgh Med. and Surg. Jour., No. xxvi, p. 29.

113. "A very frequent consequence of excessive mercurial salivation, and the attendant ulceration and sloughing, is contraction of the mucous membrane in the neighborhood of the anterior arches of the palate, whereby the patient is prevented from opening the mouth, except to a very slight extent. I have met with several such cases. In one it followed the use of a few grains of blue pill, administered for a liver complaint. The patient remains unable to open her mouth wider than half an inch. Several operations have been performed by different surgeons, and the contracted parts freely divided, but the relief was only temporary. In another instance (that of a child FOUR YEARS of age) it was produced by a few grains of calomel. Though several years have elapsed since, the patient is obliged to suck his food through the spaces left between the jaws by the loss of the alveolar process."—Pereira's Mat. Med., vol. i, p. 587.

114. *Mercurial Purging.*—"Violent purging is a very frequent consequence of the use of mercury. It is frequently attended with griping, and sometimes with sanguineous evacuations."—Ib.

"Dr. John Mason Good, Fellow of the Royal Society, London, the learned author of the "Book of Nature," Improved Nosology," "Studies of Medicine," &c., says, in the latter work, vol. i, p. 62:

115. "Quicksilver, in whatever mode introduced into the system, whether by the skin, the stomach, or the lungs, uniformly stimulates the salivary glands, producing an increased flow of saliva, and is almost, if not altogether, the only substance we know of, which, introduced internally, universally acts in this manner." * * * "From the general tendency of mercury to produce this specific effect, those who are engaged in working quicksilver mines, are almost continually in a state of salivation: and when, which is often the case, condemned as criminals to such labor for life, drag out a miserable existence, in extreme debility and emaciation, with stiff, incurvated limbs, and total loss of teeth and appetite, till death, in a few years, with a friendly stroke, puts a period to their sufferings. * * *

116. "Mercury, however, produces different degrees of effect, upon different constitutions or states of the body. In a few rare instances, it has exerted no sensible influence whatever upon the excretories of the fauces: in others, a very small quantity of almost any of its preparations has stimulated them at once to a copious discharge. In persons of a highly nervous or irritable temperament, I have known salivation produced by a single dose of calomel; and that it is sometimes caused by dressing ulcers with red precipitate, is a fact well known to all experienced surgeons. * * * Even the occasional application of white precipitate or mercurial ointment to the head to destroy vermin, has often excited salivation."

Prof. Thos. Graham, of the University of Glasgow, and member of the Royal College of Surgeons in London, says:

117. "When I recall to mind the numerous cases of ruined health, from the excessive employment of calomel, that has come to my own knowledge; and reflect on the additional proofs of its ruinous operations, which still daily present themselves, I cannot forbear regarding it, as commonly exhibited, as a minute instrument of *mighty mischief*, which, instead of conveying health and strength to the diseased and enervated, is made to scatter widely the seeds of debility and disease of the worst kind, among persons of every age and condition."—Indig., p. 132.

118. "There is not, in the materia medica, another article which so immediately and permanently, and to so great a degree, debilitates the stomach and bowels, as calomel: yet this is the medicine which is prescribed and sent for on every occasion. Its action on the nervous system is demonstrative of its being an article in its nature inimical to the human constitution; since what medicine besides, in frequent use, will excite feelings so horrible and indescribable as calomel and other preparations of mercury? An excessively peevish, irritable and despondent state of mind, is a well known consequent of a single dose of this substance."—P. 134.

119. "There is a circumstance, in the operation of mercury, which ought to engage the serious and attentive consideration of the profession, as well as all who are in the habit of taking it themselves, or of giving it to their children—I mean the *permanency of its deleterious effects.* An improper or excessive use of the generality of medicines is recovered from without [comparative] difficulty; but it is not so when the same error is committed with the mercurial oxyds. They affect the human constitution in a peculiar manner, taking, so to speak, an iron grasp of all its systems, penetrating even to the bones, by which they not only change the healthy action of its vessels and general structure, but greatly impair and destroy its energies. I have seen persons to whom it has been largely given for the removal of different

complaints, who, before they took it, knew what indigestion and nervous depression meant, only by the descriptions of others; but they have since become experimentally acquainted with both; for they now constantly complain of weakness and irritability of the digestive organs, of frequent lowness of spirits and impaired strength; of all which, it appears to me, they will ever be sensible. Instances of this description abound. Many of the victims of the practice are aware of this origin of their permanent indisposition; and many more, who are at present unconscious of it, might here find, upon investigation, a sufficient cause for their sleepless nights and miserable days. We have, often, every benevolent feeling of the mind called into painful exercise, upon viewing patients already exhausted by protracted illness, groaning under the accumulated miseries of an active course of mercury, and, by this, forever deprived of perfect restoration. A barbarous practice, the inconsistency, folly, and injury of which, no words can sufficiently describe."—Pages 136–8.

120. "I have seen the constitutions of such persons [who were supposed to have the liver complaint] irrecoverably ruined by active mercurial courses; but *in no instance* did I ever witness a cure effected by this treatment. It is painful to recollect that, in disorganized livers, mercury, carried to the extent of salivation, is commonly regarded as the sheet anchor, the fit and only remedy; for I will venture to affirm, that the far greater number of such cases grow materially worse, rather than better by such use of it; and that this aggravation consists not merely in an increase of the patient's weakness and morbid irritability, but that the existing disease in the liver becomes more extensive and inveterate."—Ib., p. 172.

121. "If the opinions here set forth with so much force be correct—and that they are so we have not the least doubt—what incalculable mischief must result from a practice founded upon the common notion of the absolute necessity of a mercurial salivation, for the cure of what may be properly or improperly named liver complaint!" [Note by the American Editor.]—Ib., p. 127.

ABERNETHY says:

122. "Persons who are salivated, have, as far as I have remarked, the functions of the liver and the digestive organs constantly disturbed by that process."—Surgical Observations, p. 77.

BLACKALL says:

123. "On the schirrus or tuberculated state of the liver, I have seldom seen mercury make any [good] impression. But I have seen the mercurial habit superadded by continual salivation, and then the disorder become more complicated and more speedily fatal."—Dropsies, p. 70.

FARRE says:

124. "Patients suffering under chronic enlargements of the liver, are not, so far as I have observed, benefited by the operation of mercury; for, by the time that the most careful examination can distinguish them, the progress of the disease has been already so considerable, that the mercurial action tends only to exhaust the power that art will, subsequently, in vain attempt to restore."—Morb. Anat. Liver, p. 21.

HAMILTON says:

125. "The ordinary mode of exhibiting mercury, for the cure of chronic hepatitis, not unfrequently hurries on the disease, or, by impairing the con-

stitution, lays the foundation for paralytic affections; and it may be truly affirmed that it thus often shortens life."—Abuse of Mercury, p. 79.

Dr. FALCONER, of Bath, in a paper where he forcibly animadverts on its abuse, observes:

126. "*Among other ill effects*, it tends to produce tumors, paralysis, and, not unfrequently, incurable mania. I have myself seen repeatedly, from this cause, a kind of approximation to these maladies, that embittered life to such a degree, with shocking depression of spirits and other nervous agitations with which it was accompanied, as to make it more than probable that many of the suicides which disgrace our country, were occasioned by the intolerable feelings which result from such a state of the nervous system."—Trans. Medical Society, London, vol. i, p. 110.

Dr. HAMILTON says:

127. "In a lady who had such small doses of the blue pill combined with opium, for three nights successively, that the whole quantity amounted to no more than five grains of the mass, salivation began on the fifth day; and, notwithstanding every attention, the tongue and gums became swelled to an enormous degree; bleeding ulcers of the mouth and fauces took place, and such excessive irritability and debility followed that, for nearly a whole month, her life was in the utmost jeopardy."—Abuse of Mercury, p. 24.

Dr. ALLEY says:

128. "I have seen the mercurial eruption appear over the entire body of a boy about seven years old, for whom but three grains of calomel had been prescribed effectually as a purgative."—Observations on Hydrargyria, p. 40.

GRAHAM says:

129. "Such instances of the poisonous operation of mercury are not of rare occurrence; they are common, and only two out of a vast number that have been and are still daily witnessed, many of which are on record."—p. 136.

THE IMPOSSIBILITY OF PREDICTING ITS MODUS OPERANDI.

130. "Some patients are slow to show ptyalism, even under great and sustained doses. Others have their mouths touched, perhaps severely, with but a few grains. Some suffer from pain and purging, in whatever form the mercury is given, internally. Some are actually poisoned by the mineral, the condition termed *erythismus* being induced. The system may not suffer, but the surface may—a very troublesome eruption occurring, the eczema mercuriale. Some systems evince their intolerance of the remedy by gradual loss of flesh, strength and spirits, an asthenic state, approaching to hectic, becoming established. Violent salivation may be caused by sudden exposure to cold during the use of the medicine, or it may depend upon an idiosyncracy of the system."—Practice of Surgery, by James Miller, p. 390–91.

Dr. BELL states that he

131. "Exhibited three grains of blue mass to a patient, which caused copious salivation."—Bell & Stokes's Practice, vol. ii, p. 140.

132. "It is important to know that different persons admit of, or resist, the specific agency of mercury in very different degrees; so that, in some patients, the remedy becomes unmanageable and hazardous; while, in others, it is inert and useless. It is most grieviously disappointing to watch a pa-

tient laboring under inflammation which is likely to spoil some important organ, and to find, after bleeding has been pushed as far as we dare push it, that no impression is made upon his gums by the freest use of mercury. Such cases are not uncommon; and, unfortunately, they seem most apt to occur when the controlling agency of mercury is most urgently required. On the other hand, there are persons in whom very small quantities of mercury act as a violent poison, a single dose producing the severest salivation, and bringing the patient's existence into jeopardy. This history was told to Dr. Farre by a medical man, under whose notice it fell. A lady whom he attended said to him, at his first professional visit to her, 'Now, without asking why or speculating upon it, never give me mercury, for it poisons me.' Some time afterward she met with the late Mr. Chevalier, and spoke to him about her complaints; and he prescribed for her as a purgative, *once*, two grains of calomel, with some cathartic extract. She took the dose, and the next morning showed the prescription to her ordinary medical attendant. 'Why,' said he, 'you have done the very thing you were so anxious to avoid—you have taken mercury.' She replied, 'I thought as much, from the sensations I have in my mouth.' Furious salivation came on in a few hours, and she died at the end of two years, worn out by the effects of mercury, and having lost portions of the jaw-bone by necrosis."—Watson's Practice, p. 157.

Dr. JOY says:

133. "We have seen a person salivated severely by four or five grains of blue pill, taken in divided doses."—Library Practical Medicine, vol. v, p. 410.

134. "Mercury, in any form, excites in some individuals, and more particularly in those in whom salivation is not easily produced, a frightful degree of erethism, with most alarming depression of the vital powers. We have seen a complete but temporary loss of sight, accompanied by various evidences of undue determination of blood to the head. supervene upon the occurrence of a violent salivation, induced by the application of camphorated mercurial ointment, for a few days, to an enlarged testis."—Ib., p. 411.

Prof. J. P. HARRISON, in a lecture on Diseases induced by Mercury, says:

135. "Its vapors salivated a whole ship's crew."—Medical Essays, p. 126.

"Calomel has inflicted more mischief," &c.—Ib., p. 128.

"Calomel, even in large doses, has the effect of *diminishing* vascular action."—Ib., p. 131.

It produces "sore, tumid, and at length ulcerous gums, and a swollen, loaded tongue."—Ib., p. 139.

"Mercury sometimes produces fatal effects in very small quantities."—Ib., p. 147.

"Mercury is often a most potent engine of mischief."—Ib., 150.

136. "An *inscrutable* peculiarity of constitution renders it a matter of great peril for some persons to take mercury in any shape. The smallest dose of blue pill or calomel will, in such individuals create the most alarming symptoms, and death will sometimes result from the taking of a few grains of either."—Ib., p.

137. "By its rapid, irritating impression on the gastric mucous tissue or upon the skin, it [mercury] may act as a poison."—Ib., p. 157.

"I have seen another case, in which the child took several doses of calomel, before the mouth became inflamed, and was saved with the loss of nearly all the teeth of both jaws and a portion of one cheek."—Ib., p. 161.

. Another child, of six years, took six grains of calomel, and lost "the whole left cheek," and "soon died." Another "unfortunate victim of mercury lost a part of his nose and most of the palate of his mouth, and died of phthisis pulmonalis!"—Ib., p. 160.

See the whole essay, in the face of which Prof. Harrison has the effrontery to intimate that mercury in not a poison!

"IMPOSSIBILITY OF CONTROLLING ITS ACTION WHEN IT GETS THE UPPER HAND."

138. The secondary effects of the poison are manifested in "caries of the skull; ozena [ulceration of the lining membrane of the nose]; *noli me tangere* [destructive ulcer of the face]; caries and necrosis of the lower jaw; inflammation of the tongue."—Miller's Practice of Surgery, p. 64, 129, 130, 136, 158.

139. "Of the remote evil effects of mercury on the system, much might be said."—Ib., p. 391.

"In all aggravated cases of periostitis, mercury is usually much to blame. No predisposing cause of ostitis is found more frequent or certain in its operation than mercury. The cachectic state induced by the mercurial poison seems manifestly to favor the occurrence of fragilitas ossium."—Ib., p. 230, 232, 262.

Dr. BELL, when referring to the treatment of mercurial salivation, says:

140. "Like all kinds of poisoning, of which this is one, time is required, both for an elimination of the deleterious agent from the system and for a subsidence of the morbid phenomena, such as depraved secretions and perverted innervation to which it gives rise."—Bell & Stokes's Practice, vol. i, p. 69.

141. "In producing their effects, all the mercurial preparations are decomposed, and the mercury in the metallic form is either thrown out of the body by the skin and lungs, or deposited in the glands and the bones."

"In Hufeland's Journal, it is stated that a pelvis infiltrated with mercury was taken from a young woman who died of syphilis, and is preserved in the Dublin Museum of Midwifery."—Ib., Note. [Dr. Blundell, of London, has another.] "In this place we can only contemplate mercury as a source of disease."—Good's St. Med., vol. i, p. 64.

[It is often said that, if mercury does not salivate, it passes out of the system and does no harm. The pelves preserved, as mentioned above, show the falsity of this declaration.

We sometime ago read of a case (book and page not now recollected) in which, twenty years after its exhibition, mercury was brought into action, produced all the above dreadful effects, and destroyed the patient in spite of all the efforts of the faculty of a Parisian hospital to prevent it.]

N. CHAPMAN, Professor of Materia Medica in the University of Pennsylvania, says:

142. "If you could see, what I almost daily see in my private practice, persons from the South in the very last stage of miserable existence, emaciated to a skeleton, with both plates of the skull almost completely perforated in many places, the nose half gone, with rotten jaws and ulcerated throats, with breaths more pestiferous than the poisonous Bohon Upas, with limbs racked with the pains of the Inquisition, minds as imbecile as the puling babe—a

grievous burthen to themselves and a disgusting spectacle to the world, you would exclaim, as I have often done, 'O, the lamentable ignorance which dictates the use (as medicine) of that noxious drug, calomel.' It is a disgraceful reproach to the profession of medicine—it is quackery—horrid, unwarrantable, murderous quackery. What merit do physicians flatter themselves they possess, by being able to salivate a patient? Cannot the veriest fool in Christendom give calomel and salivate? But I will ask another question, Who is there that can stop the career of calomel when once it has taken the reins into its own possession? He who resigns the fate of his patient to calomel, is a vile enemy to the sick, and if he has a tolerable practice, will, in a single season, lay the foundation of a good business for life; for he will ever afterward have enough to do to stop the mercurial breaches! in the constitution of his dilapidated patients. He has thrown himself in close contact with death, and will have to fight him at arm's length so long as one of his patients maintains a miserable existence" (79).

Prof. Harrison, after saying:

143. "Various explanations have been given of the modus curandi of this great anti-inflammatory alterant" [mercury], adds, "that it cures we know, but how it cures we know not" (192). "The mystery of its precise modus agendi remains unexplored" (225).

He has, however, explored it pretty thoroughly, and given us the effects it produces, which sufficiently demonstrate its modus agendi. He says:

"It produces a rapid sinking of the vital powers!" (24). "Very injurious effects upon the mouths of children—severe inflammation, sloughing and death" (46). "Palsy, ulceration and diseases of the bones" (294). "Irritates the heart and arteries, and invariably depresses the nerves" (228). "A most powerful subduer of the energies of life" (227). "It brings on a most afflicting and incorrigible constitutional disease, which often defies the skill of the most experienced and enlightened physician to cure" (187). "Sloughing of the cheek has arisen from washes and ointments applied to the head and other parts of the body" (231). "Disastrous effects have sprung from these applications" (352). "Inflicts incalculable evil on the patient" (245). "Produces cancrum oris" (305) [dry salivation that rots away the mouth]. "The most revolting mutilation of the face, foul ulcers on the tongue, cheeks and fauces" (306). "Demolishes the very pillars of human health" (312). "Eats off the nose and the bony palate of the mouth" (319). "When we produce a mercurial impression to cure fever, we substitute the action of the remedy for that of the disease" (157). "Its action is not controllable under the most judicious treatment" (296).

144. *Cases and Illustrations.*—"We once saw a little girl, four years old, with an attack of fever, who died from the mercurial cancrum oris. Other children we have seen, more advanced in years, who fell victims to the disease, or who were mutilated by it, their countenances being shockingly deformed by the sloughing and subsequently puckered cicatrization. Upon this topic our thoughts have been much directed, from the melancholy termination of cases of mercurialism in children, *which we have witnessed in our own practice.* We lost a case, from the ravages of mercury on the mouth, in a boy of eight years old, who was apparently recovering from hydrocephalus. It has been our lot to see more cases in consultation than in our own practice, in which death or mutilation has occurred from continuing the use of calomel too long, or from giving it in disproportionate doses in attacks of sickness in

children. *One* dose of eight grains brought on gangrenopsis in a boy of ten years of age, who had, several years anterior, been mercurialized. Death, under the most revolting mutilations of the face, took place in three weeks after he took the calomel" (305–6).

In all these cases, the Doctor confesses that the disease produced by mercury was far worse than the fever, hydrocephalus, hooping cough, and even syphilis (236), for which it was given.

Hiram Cox, M. D., a graduate of the Ohio Medical College, and late Professor of Surgery in the E. M. Institute of this city, says:

145. "Thousands yearly fill a premature grave, who are *literally* and *legally murdered* by the reckless administration of *mercury;* yet that same routine species of murder is continued and the community sanction it.

"I have been called in hundreds of instances to counteract cases of poison produced by men, to many of whose names, by some means or other, the initials M. D. were attached," &c. "Thousands have gone to the grave," &c. "I could enumerate at least fifty cases of poison and death by calomel, that occurred in the practice of physicians who were practicing in the region of country in which I practiced for seven years, many of whom were sent to their graves, mutilated, disfigured and partially decomposed, before death released them from their sufferings. Suppose each physician of the thousands who are practicing in the United States, after the Old School routine of giving *calomel*, were to hand in a list of deaths produced by that *mineral poison* that occurred within his knowledge and region of labor, what a stupendous amount of mortality it would make!" "How revolting to humanity is this picture! and yet how listlessly does this community move on and permit this state of things to exist!"—W. M. Reformer.

146. In the preceding numbers we have confined our quotations to the three great, indispensable remedies of Allopathy, the lancet, opium and mercury, at once the indices to the *character* of its materia medica and the most efficient agents it embraces. But we do not mean to intimate that these are all the remedies of that old, popular practice. There are others used in conjunction with these, or as substitutes for them. But "whatever differences" they may present in other respects, "they all agree in this—they suddenly and rapidly extinguish a great proportion of the vitality of the system." "Poisons are, in general, the best medicines," says Hooper; and "the greater the poison, the better the medicine," has long been counted an almost self-evident principle.

Among the adjuncts to, or substitutes for, the lancet, opium and mercury, we find a great number and variety of agents, of very dissimilar character and tendency, as antimony, arsenic, lead, zinc, niter, silver, copper, cantharides, digitalis, hyosciamus, cicuta, strychnine and the most powerful narcotics, all which are classed among the *causes* as well as among the curers of disease. For example, of one hundred and thirty-four forms of disease enumerated by Eberle, he says that more than thirty are induced by the agents used to cure disease—as mercury, arsenic, lead, cantharides, stramonium, opium and other "irritating substances;" also by *injuries* from *malpractice.*

Prof. Dunglison also gives us, as the causes of more than thirty malignant forms of disease, the same "great *remedial* agents," with blood-letting, tobacco, spurred rye, opium, alcohol and other "acrid or corrosive poisons."

These forms of disease are, inflammation, acute and chronic, of all or any of the organs, as the brain, the tongue, the tonsils, the throat, the stomach and the intestines, the lungs, the heart, the liver, the kidneys, the pleura, the pericardium, the peritoneum, the joints, tendons and muscles, the degeneration and decay of all these and the very bones themselves. The very worst forms of disease with which the human body has ever been afflicted are attributed to "the most effective weapons of medical aggression" that have ever been prescribed for them, and to the manipulations of rashness in parturition. Look at an array of these conditions, causes and cures.

First, from Eberle:

Disease.	*Cause.*	*Cure.*		
Tonsilitis,	Arsenic, Mercury,	Bleeding,	Calomel,	Opium.
Enteritis,	Drastic purgatives,	Do	do	do
Peritonitis,	Injuries in parturition,	Do	do	do
Hepatitis,	Mercury,	Do	do	
Cerebutis,	Do.	Do	do	do
Nephritis,	Cantharides,	Do	do	do
Cystitis,	Do.	Do	do	do
Hysteritis,	Instrumental labor,	Do	do	
Rheumatism,	Mercury,	Do	do	do
Gout,	Do.	Do	do	do
Ophthalmia,	Do.	Do	do	do
Eczema,	Do.		do	do
Hematemesis,	Cantharides,	Do	do	do
Hematuria,	Do.	Do	do	do
Paralysis,	Lead, Mercury,	Do	do	
Chorea,	Mercury, Stramonium,	Do	do	do
Dementia,	Do.	Do	do	do
Delirium Tremens,	Opium,	Do	do	do D
Colica Pictonum,	Lead,	Do	do	do
Jaundice,	Mercury,	Do	do	do
Diabetes,	Do. Alcoholic Liquors,	Do	do	do
Dysuria,	Cantharides,		do	do
Hydrothorax,	Mercury,	Do	do	do
Ascites,	Do.	Do	do	do
Anasarca,	Do.	Do	do	do

In Dunglison the contrast is nearly the same as above, with the addition of some others.

147. The reader must be forcibly impressed by the number and the inveterate character of the several forms of disease above indicated, that were *produced* by mercury. The following note, by Prof. J. B. Flint, of Louisville, Kentucky, to his edition of Druitt's Surgery (p. 114), will explain the mystery.

148. "Genuine tuberculous scrofula is less common in the valley of the Mississippi than on the eastern coast of the Union. But a very large portion of what is regarded and treated as scrofulous disease, in this part of the country, appears to me to be merely the result of indiscreet mercurialization. Under the prevalent idea that biliary derangements either constitute or coexist with every departure from health, some form of mercury is administered in almost every prescription, and the whole capillary system of persons

who happen to be occasionally unwell, soon becomes impregnated and poisoned by this subtile mineral.

149. " So, too, if an alterative impression is desired, under any morbid condition whatever, instead of employing regimen, diet and more harmless medicaments, it is common to resort indiscriminately to mercurial agents. The consequences of such reckless medication [more properly, wholesale poisoning!] present themselves to the physician in dyspeptic affections, chronic headaches, pains in the limbs, *called* rheumatism, &c.; and to the surgeon in the more striking forms of alveolar absorption and adhesions, inveterate ulcerations of the fauces and nostrils, where no specific taint has been suspected, and in various degenerations, malignant or semi-malignant, of glandular organs.

150. "Moreover, the evil does not stop with the individual—for where important elementary tissues are so deteriorated in the parents, a constitutional infirmity will be impressed on the offspring, which, if it may not be called scrofulous from birth, is the most favorable condition possible for the development of the phenomena of that diathesis, whenever co-operative influences shall assail the unfortunate subject."

151. "The interests of humanity, no less than the honor of medicine, demand that those who observe and understand these things should utter, on all proper occasions, the most unqualified protestations against such abuses of a medicinal agent whose timely and judicious use is so important to the healing art, and thus prevent it from becoming so detestable that its employment will not be tolerated at all."

Some of my readers have already asked why I have quoted so extensively from Allopathic authors. I answer, I have done it for several reasons:

1. To disabuse the public of their arrogant and impudent claims to all the medical science in the world, and to the right of the obsequious submission of all patients to their dicta in practice.

2. To furnish to those who dare dispute their pretended wisdom and their arrogant authority, with ample and effective weapons for defense and abundant reasons for adopting an independent course.

3. I have done it to give ample proof to physicians, as well as their patrons, that there is neither science nor consistency in their principles, nor sense nor humanity in their practice.

These extracts, from the most eminent of their professors and authors, demonstrate as clearly as human testimony and example can do it, that *they* have no faith in the doctrines they teach, either general or particular; and that, so far from having a practice on which they can confidently rely for safety and efficiency, they consider their best remedies "the most potent engines of mischief"—"two-edged swords," that have slain seven-fold more by their abuse than they have cured by their judicious use, on the great scale of their most scientific practice.

They pronounce "the lancet the indispensable sheet-anchor of their practice in inflammation;" "mercury the great anti-inflammatory, anti-febrile alterant of their materia medica;" and opium the "*magnum Dei donum* (the great gift of God) for the relief of a great proportion of the maladies of man:" and yet they ascribe to each and every one of these the destruction of more lives than can be attributed to the other three great curses of humanity—the sword, pestilence and famine!

Will not the reader turn in disgust from such a mortifying spectacle? Will not the advocate of Allopathy himself here discover the folly and iniquity of longer binding his living spirit to such a rotten carcass, and give me his attention, while I unfold the cause of all the errors in theory and mischiefs in practice of which the countless hosts of eminent and benevolent men, some of whose statements I have quoted here, complain? Can the most strenuous advocate of Allopathy longer doubt that there is, at the very root of this system, some fatal canker worm that stints the growth and mars the beauty of its trunk, branches, leaves and flowers, and blast its long and earnestly anticipated fruits? Must it not seem to every one passing strange, that medicine should "still be in its *infancy*," if it *ever possessed*, within its lifeless shell, the elements of *manhood?* If it ever had a scientific basis, should we expect to see such men as Lieutaud, Broussais, Louis, Hahnemann, Brown, Donaldson, Henderson, Forbes, Waterhouse, Jackson, &c., surrendering that basis as worse than worthless—as chaining down the mind to an erroneous, destructive creed—and setting themselves diligently to work to "make new observations, out of which to form a sounder theory"? Should we expect to see "American and other medical savans" assembling from year to year, and making it the burthen of their business to strive to ascertain the reason why their once popular and venerated system is losing its authority and falling into silence and neglect, if not contempt and ridicule, while multitudes of other systems, with the title of reform, are rising up to crowd it out of fashion and to take its place; if theirs, as they have made *some thoughtless men believe*, were "built on the solid foundation of everlasting truth, and had within it the power of rising to perfection"? No, indeed! Truth is mighty, and will prevail wherever promulgated and applied. That their system does not answer the end of its adoption (5, 6, 16), is proof irrefragable that its fundamental doctrines are not true. But all the authors I have quoted admit this charge, and the burthen of their efforts has been to ascertain and rectify the error (9, 19). But, as yet, they have failed even in this. Allopathy is no further advanced in its fundamental character than it was three hundred years ago; and never will be further than it is now, till its present base is revolutionized. This glorious work for scientific medicine, this desideratum in its universal history, I shall clearly and thoroughly perform in the next number of this work.

As references mar the beauty of the page and interrupt the sense of the text, I shall make but few as I pass, assuring here the reader, that I shall say nothing that I cannot amply prove, and that I will make copious references to all parts of the work in the index, where they will be found by far the most useful.

152. *Views of Fever and Inflammation obscure and contradictory.* Whoever has carefully perused the preceding pages, must have been forcibly struck with the *confusion of ideas*, and *contradiction of opinions*, that prevail among *the most distinguished medical men*, in relation to the *nature and tendency of fever and inflammation.*

While they all declare that no other subject has so much engaged the attention of medical philosophers, teachers and practitioners, they also agree that "no subject in the whole circle of medical science, *still involves so many disputed points*" (34 to 38). They are "so *obscure* as to afford but little help in determining the plan of treatment" (35, ¶ 3d). At one stage, they regard inflammation as the operation that does all the work of healing (42 to 45); at another they pronounce it and fever the fruitful mothers of all mischief—"the two orders of disease that make up the great amount of human maladies, and form the grand outlets of life" (41, 40).

153. *The Bases of Pathology and Practice.* And yet these "obscure pathologies," these "disputed points," these "problematical" conclusions respecting fever, inflammation, and irritation, "constitute, with great propriety, the foundations of all pathological reasoning" (28, 29, 35, 36, 41), and are made the bases of all Allopathic works on the theory and practice of medicine and surgery; and these works alone embody what is called "*scientific and legitimate medicine.*"

154. *Denounce and persecute all who disbelieve and reject them. Any man* who presumes to *dispute* their doctrines, or to *practice in opposition* to the prescriptions based upon them, is denounced as a *quack* and a *murderer*, and visited with a malicious *persecution*, that "stops at nothing short of his destruction, root and branch."—Harvey.

155. *Fundamental Doctrines false, and the practice mischievous.* Hence, it is strictly true, that "*the very foundations* on which their systems of disease are built, *are* and always were *false*, and *baseless* as the fabric of a vision, (5); and their practice has really been, what its advocates themselves describe it (5, 6, 18, 21, 26, 27), a *striking* at a melee of friends and enemies *in the dark*, a *shooting at random*, at a bird whose song they think they hear among the branches (27); a *multiplication of diseases*, and an *increasing of their mortality* (26); a practice of "*bleeding people to death*" to prevent them from living till natural death should remove them, or the causes of disease should destroy them (56, 57, 70, 79); a perpetration of more destruction of human life than is effected by the sword of the warrior (58); a production of seven times as much mischief as good on the great scale of humanity (76); a wholesale destruction of constitution and life, by one of the remedies the most confidently relied upon for the saving of life (90 to 151). In short, a system of "*horrid, unwarrantable, murderous quackery*" (142, and 105 to 141)!

156. *The "error of errors" of Allopathy.* The considering and treating of irritation, fever and inflammation as disease, has been *the grand mother error of Allopathists*, ever since they adopted it:—the source of all their other errors in theory, and mischiefs in practice. It is *the retention of the same error* by many well meaning *Reformers*, that has prevented them from advancing but a few blind steps out of the old dark labyrinth of Allopathy, to be plunged directly back again whenever the slightest obstacles oppose their progress.

157. *I shall present irritation, fever and inflammation* many times, in varied forms of speech, and under various circumstances, so that one well

acquainted with the subject, or even "apt to learn," may think I repeat the same ideas and principles, and exhibit the same facts and conditions, with unnecessary frequency. But, as the subject is of vital importance, and no Allopathic writer, to my knowledge, has yet been able to explain it clearly to others, or to understand it himself (Bartlett on Fever, p. 159, and Rec, vol. 18, pp. 113, 129, 161, and vol. 19, pp. 1, 2), I must be excused for giving line upon line, precept upon precept, and illustration upon illustration, *till it will not only be understood*, but so plainly presented, and in so many different views of it, that it *can not be misunderstood*. Some may think it unnecessary to draw inferences from every fact or case. But let them remember that Allopathy has long had the facts before her. Why did she not draw the inferences without *any* aid from Reformers? To all objectors to my "repetitions," I would say, I do not ask them to study these any longer than till they are thoroughly acquainted with the character and tendency of the principles they involve; while I assure them that, when they are complete masters of these principles, they will be able to correct all the errors of *infant* Allopathy, and raise it to the dignity of a full grown science.

158. *I will therefore now give the true character, nature and tendency of irritation, fever and inflammation*, in language, and by illustrations, so simple that the common reader can not fail to understand them, avoiding as much as convenient technical or learned words and phrases, for the very reason that those who have used them the most, have, by this very means, "darkened speech with words without knowledge."

159. *Anatomy and Physiology. The human frame* is an organization constructed by the action of a specific motive power, called the *vital force*, through the media of nerves and blood vessels, and with materials suited to the wants of that force (Lectures on Medical Science). This body commences in miniature, and is developed and enlarged by the circulation of the materials to all parts of it, through the media of a series of vessels called a heart and arteries, and their dependents, called lacteals, lymphatics, glands, and secernents; and diminished and purified by the removal of the effete, worn out, or morbific matter, through another series of dependent vessels, called veins, excernents, ducts, emunctories, (capillaries of the surface,) follicles, &c. For a complete description of the whole, see works on anatomy.

160. *That this motive power, called the vital force, is peculiar*, specific, the generative cause of the organism, is presumptively *proved* by the fact that no other powers without it, are known to have ever produced an organization from inorganic matter, or from even a seed from which this power has been expelled by heating or freezing.

It is *demonstrated* by the fact that, in constructing and maintaining the organization, it overcomes and controls all the inorganic forces, producing digestion, vitalization and organization, when they, uncontroled, would produce fermentation, putrefaction and decomposition, as is the case with vegetable and animal food.

161. *The heart* is a great double forcing pump, constituting the centre of this grand system of vessels of nutrition and depletion. Its form is that of an inverted cone, suspended by its base from the walls of a cavity called the pericardium, between the two great lobes of the lungs.

It consists of strong, muscular walls, lining four large cavities, two auricles, and two ventricles; the former a sort of porticos or ante-rooms to the latter, and separated from them by valves, which permit the blood to flow through them into the heart, but so close against the sides of the ventricles as to prevent it from flowing back again in the same direction.

To understand this well, go to the butcher and get the heart, lungs and trachea, and a portion of the aorta, of a sheep, hog, or small calf, and examine well the internal structure of the blood vessels and cavities, and read the description of them from books on anatomy. *Its use* is to start the blood to every part of the body.

162. *The grand trunk artery* of the human body, called the *aorta*, commences at the fundus or upper portion of the left cavity of the heart. In structure it resembles the bark of a tree, from which we will suppose the wood to have been withdrawn without splitting or injuring either the trunk-bark, or any of its branches. Or we may suppose the wood to have been dissolved by some chemical agent, and removed without affecting the bark.

From the base of this trunk onward to its extremities, *branches* are divided and subdivided, and extended to every part of the body, generally receiving the name of the region or of the organs to which they are directed, or on which they are distributed; as, the cardiac (heart); cervical (neck); the brachial (arm); the costal (ribs); the mammary (breast); the celiac (abdominal); the gastric (stomach); the hepatic (liver); the renal (kidney); the phrenic, (diaphragmatic); the splenic, the mesenteric, the hypogastric (under the stomach); the iliac, (pelvic); the crural (leg), &c., &c., through the whole system. *The use of these arteries* is to conduct the blood to every part of the body.

163. *The pulmonary artery.* Like this aortal system in structure and arrangement, there is another tree of vessels, having its base at the right cavity or ventricle of the heart, and its twigs in the lungs, and is thence called *the pulmonary artery. Its use* is to carry the elements of nutrition in the venous blood to the lungs, for the last process of vitalization preparatory to its distribution to every part of the body.

The roots of those vascular arterial structures, prior to their connexion with the heart, may be said to consist of *two venæ cavæ*, whose *use* is to carry the venous blood into the right auricle of the heart, and *two pulmonary veins*, which carry the arterial blood from the lungs to the left auricle of the heart.

164. *Internal and external, upper and lower distributions. Some* of the *arteries are distributed* to *internal organs*, as the heart, the brain, the lungs, the liver, the spleen, the kidneys, the pleura, the pericardium, the peritoneum, the diaphragm, the stomach, the whole alvine canal, &c. And thus *others are extended to the external surface*, and the subjacent tissue. So also, *some vessels are distributed to the head* and arms; others, their opposites or antagonists, *to the feet* and legs.

Nor must it ever be forgotten that the heart throws all the blood into the great aorta at the same time, for distribution to the inner and the outer, and the upper and the lower organs; and that there are no valves between this great vessel and the utmost extremities of its ramifications or branches; consequently, the blood of each pulsation will be divided between the internal and the external vessels, and the upper and the lower, in exact proportion to the resistance which it meets from the different degrees of contractility of the walls of these vessels, in different locations.

165. *Warmth and moisture.* We all well know that the warmth and moisture within the body keep the arteries and their capillaries of the internal arrangement soft and relaxed, so that they will generally admit about the same

quantity of blood while the pressure on them is the same. But with the external vessels it is far different. They are subject to the action of very different degrees of heat and moisture, and, of course, are sometimes so warm, moist and expanded, (as in a hot atmosphere, or when exercising rapidly in hot weather), that they will admit and even invite from the aorta a much larger quantity of blood than usual.

166. *Cold and dryness.* But the surface may be so *cold*, *dry* and contracted, that it will not admit the quantity absolutely necessary to keep it warm. It is evident that, in this case, the blood will flow to excess inwardly, where it meets less resistance, while, in the former case, it will be invited from the internal organs so as to leave them more free than usual from pressure.

167. *Equilibrium of pressure, atmospheric changes. When the surface is only properly warm and active,* the external vessels are properly distended, and there is no undue pressure any where, *the circulation is equalized.* If this equilibrium is perfect, throughout all the tissues, there may be high excitement, (fever, inflammation,) but there can be no injury or disease any where, for, as I have just now shown, unless the arterial circulation in a region is *proportionately* far too great, the absorbents are always able to take it up and remove it as fast as it comes. There may be full and rapid circulation, but there can be no obstruction, and of course no disease. But, since the contractile pressure of the vessels of the external surface varies with the atmosphere, being sometimes below and at others above the healthy standard, it is evident that *vicissitudes of atmospheric temperature* must be fruitful *sources* of derangement of the circulation, and, of course, *disease.*

168. *The heart—valves, arteries, capillaries.* The *heart is constructed of elastic,* muscular *fibres, arranged* in such a manner that *the contraction* of one series of them diminishes the cavity, and *forces the blood out;* and that of the other series enlarges the cavity, and *invites it in.* Like the gates of a canal, *the valves* at the venous connexion open inward, and those at the arterial connexion open outward, so that the blood flows into it from veins, and out of it through arteries. But, unlike the locks of a canal, instead of the blood forcing the valves open to make its way through a cavity of constantly the same dimensions, the cavity itself is alternately diminished and enlarged, for the purpose of moving the fluid onward. *In the canal,* the moving power (gravitation) is in the fluid that passes; *in the heart,* the moving power (the vital force, 160), resides and acts in its walls.

The *arteries,* through their whole extent, are *constructed* with a coat of elastic fibres, circularly arranged outside of their inner, mucous coat, so as, by their successive contractions, like those of the throat in swallowing, to continue forcing the blood thrown into them by each contraction of the heart, along in its course, to and through their minutely ramified extremities and pores, called *capillaries.* They have each (the aorta and the pulmonary) a tri-semi-lunar valve at their base (see anatomy), to prevent the return of blood into the heart, when it expands. They have no more valves throughout the entire system.

169. *Absorbents—veins, lymphatics, ducts, lacteals.* Similar in structure to the arteries, are other series of vessels called *absorbents.* They consist of the minute radicles of veins, lymphatics, ducts, and lacteals; but their mode of action is directly the reverse of that of the arteries. Instead of conducting fluids from their bases to their tips, they absorb them, as springs do water, into their minute twigs called *radicles* or *capillaries.* (which commence

wherever arteries end), and carry them, as springs do water, into larger and larger vessels, till the veins reach the heart or the liver; and the ducts the several places of their destination.

Because all these take up their fluids by capillary attraction, they are called *absorbents*. But the different systems are for *different purposes.*

The veins are to take up the dark and impaired, and the lymphatics the light and still good portions of the blood that have not been used in the arterial distributions, and to carry them back to the heart, to be sent to the lungs, revived, and circulated again, "that nothing be lost." Some of the veins, as I have said, are continuous from the arteries, others open from the parenchymatous substance, and the surfaces, external and internal, of the body.

The veins enter by the venæ cavæ, into the right auricle of the heart, and the *lymphatics enter* into the subclavian veins (see anatomy).

The lacteals commence in the mucous membrane of the intestines, pass between the mesenteric fold of the peritoneum, and cast their contents, with the lymph from the lower body, into the receptaculum chyli, the large cavity of the *thoracic duct*, a vessel which commences in the abdomen, passes through the chest and enters the left subclavian vein near its junction with the jugular.

The ducts commence in glands, and carry their peculiar fluids to their places of use (as the hepatic, the pancreatic); or of elimination (as the nasal, the renal), or of both, as the lacrymal. *Their coats* are *constructed* like those of the arteries, and they act in the same manner, but in the reverse direction, that is, from twig to trunk. The veins, like the arteries (162), are antagonistic in their distribution and action.

170. *Balance of secrenents and absorbents.* From the above description of the structure of the absorbents, it is seen that they take in their fluids chiefly by the simple power of capillary attraction, only a portion of the arteries being continuous into the veins, and none into any of the other absorbents. It follows, of course, that the egress of the blood, out of the arteries, which is aided by the strong muscular power of the heart, will be more easily effected than the absortion of fluids into the veins, &c, which have not the advantage of any heart power to aid them, and that some means should be devised to keep up *a balance between secernents and absorbents.*

Since fluids can pass into a part more easily than they can pass out of it; and since, under every extra excitement, more blood is sent for a time to that part, it follows that the radicles of the absorbents should be much more numerous than the capillaries of the arteries and secernents, in order to insure, at all times, a free circulation of the fluids, and a proper depuration of the system. This we find to be the case.

171. *Excess of absorbents over secernents. The absorbents are so much larger and more numerous than the arterial capillaries,* that no sudden and not long-continued inflammatory distension, can prevent the absorbents from removing the excessively accumulated fluid soon after the exciting causes cease to act. Hence, though all extraordinary excitements accumulate, for a time, an excess of blood in the capillaries, it is soon dissipated by the superior capability of absorption over arterial determination and secretion.

172. *Destruction of this equilibrium. It is the destruction of this general* equilibrium of the internal and external, upper and lower circulations, secretions and excretions, that causes all the disease connected with, or

exciting irritations, fevers, inflammations, pains, headaches, coughs, sneezings, vomitings, purgings, &c., &c., and all the derangements of secretions, that poor human "flesh is heir to."

173. *Antagonisms of Veins.* As with the arteries (164), so with the veins, there is an inner and outer and an upper and lower antagonism in their arrangement, of which the derangements also are antagonistic, and liable to produce all the various forms of irritation, fever and inflammation as suggested in 172.

174. *Balance of Circulation, health.* When the body is under ordinary excitement, and all the blood that is thrown by the arteries into the system, except what is used for nutrition or elimination from surfaces, secreted or excreted from glands, &c., together with the effete or worn out material of parts, is readily taken up by the absorbents, and moved away,—this is the *equilibrium of the circulation*, and the *condition of the organs* which is necessary to maintain all these operations steadily, and in a proper manner, is *health*. Under immoderate excitement the blood flows more freely to and through every part that is free from obstruction or compression; the heart expands boldly and quickly; the pulse becomes full, soft and gracefully flowing; the whole tissue swells with the accumulated fluid, and all the power of all the absorbents is brought into action. If the current from the heart and arteries be not so full nor so long continued, as to expand the capillaries to such a degree that they will compress the mouths of the absorbents so much that they can not take up the superabundant fluids presented, all is still well, and *that* state of the system is still called *health;* but often "*high health*," or that degree of it at which we are said to be in danger of disease.

175. *Obstructions to Absorption—consequences.* But, when the pressure is continued and increased till the absorbents become too much collapsed to take up and remove the fluids supplied, there is an *obstruction to the circulation*, the power of secretion is greater than that of absorption; and, if this condition continues long, the *capillaries of the arteries are fatigued and prostrated*, and deprived of their ability to recover their natural and healthy dimensions and actions; the blood being the natural stimulus of the arterial capillaries, will excite still further their efforts to act, and this excitement will generate more heat. This *heat* will still further *excite* the nerves and give pain, and by combining with the blood will sometimes expand and redden the part, *producing* the four circumstances, heat, redness, pain and swelling, some of which attend many of, but not all the cases of what are called inflammation. *This inability* of the arterial capillaries to contract and of the absorbents to expand, *is called disease;* though both may be capable of recovering their healthy state, as soon as the surface is warmed, relaxed and expanded, so as to recover its proper share of blood, and relieve pressure to the distended capillaries.

176. *All irritations, fevers and inflammations*, in whatever parts of the body, or by whatever means excited, *consist* essentially in *vital manifestations*, excited by excesses of nervous action, or derangements of the equilibrium of the circulation. Irritation is excess or derangement of the nervous actions; for the *nerves* too *have* their corresponding internal and external, upper and lower distributions and *antagonisms*, and the same equilibrium of vital action when unobstructed: and all their "irritations" and "pains," "deliriums" and insanities, consist in the vital results of simple derangements of the equilibrium of their action.

177. *Causes of Disease.—Disease itself.* *Whatever* can check the free flow of blood through an artery or its capillaries, or into the mouths of the absorbents; as mechanical pressure, sitting or lying long in one position, keeping the limbs bent, or wearing tight clothing; or whatever can, from within, either block up the capillaries, as morbid secretions, or cause them to contract, as do astringent and gaseous poisons, may obstruct the circulation or nervous action, and *cause disease,* the form of which will depend not on the vital force, but the character of the obstructing cause. *The inability of the tissues* to recover their normal condition and action, *is the sum and essence of disease,* no matter in what organ or in what condition of it, that inability consists, whether in contraction or relaxation, obstruction, paralysis or lesion.

178. *The Nervous System.* In the human body, we discover also several organic arrangements styled collectively *the nervous system.* They consist of masses of albuminous and fibrous substances, of different sizes, appearances and textures; located, some within the skull, others within the spinal column, others outside of the spine and between it and the pleura or the peritoneum, others on the arteries, &c., taking their names much as do the arteries, and connecting with each other by cords of the same material, of different sizes; and with other cords ramified into all parts of the body. They are divided by their properties or offices, into five classes—the sensitive, the motive, the respiratory, the splanchnic and the intellectual and affective.

179. *The Sensitive Nerves.* The sensitive nerves have for their origin, five localities or places from which they seem to commence the performance of their functions; viz. the nose, the eyes, the mouth, the ears and the general dermoid (outer) surface. From these localities are extended solid cords of mucous or albuminous matter, into the cavity of the skull, to the head of the medulla oblongata, called the centre of perception. *Their action* gives us acquaintance with external objects.

180. *The Motive (motor) Nerves.* From the last locality are returned again other cords of like appearance, and to some extent enclosed in the same membranes (neurilemma), to all parts of the muscular structures that perform what are called voluntary motions. These constitute the two anterior, and the sensitive the two posterior, pillars of the spinal cord, and both together are called the *nerves of external relation,* because they make us acquainted with external things, and enable us to move about among them, and to act in relation to them.

181. *The Respiratory Nerves.* Another series of nerves is found, constituting primarily the middle and lateral pillars of the spinal column, included within the neck and chest (cervix and thorax), and extended to all those muscles whose action directly produces the expansion and contraction of the chest, and these are called *respiratory nerves.*

182. *The Sympathetic Nerves.* Again, there are visible in the great cavities of the body—the chest and the abdomen—outside of the pleura and the peritoneum, and more immediately connected with the circulating apparatuses, knots, plexuses, or ganglions of mucous matter, from which nervous cords are extended (at least in their influence) to the heart, arteries, glands, veins, ducts, and surfaces, wherever the circulation of fluids of any kind is conducted. This system of nerves is called the *vegetative* and the *nutritive,* because it presides over the growth and nutrition of the body; the *splanchnic,* because it is found prominent among the splanchnica or viscera of the body; and the *sympathetic,* because it is designed to carry impressions from

one series of organs to another; and the fact that it does carry impressions both from distant organs to the mind, and from the mind to distant organs; from the dermoid (skin) surface to the mucous, and from the mucous (inner) to the dermoid or outer, as manifested in the mental operations of love, and of hatred or disgust, in the relation of chills and fever, of perspiration and diarrhœa, is proof that this system, like that of external relation, is double, or active and reactive.

183. *The Intellectual Nerves.* Lastly, there are large portions of nervous matter above, before, behind, beside, and below the top of the spinal cord called the medulla oblongata, all lying in convolutions within the compass of the skull. These I call *intellectual nerves.* Their use is to perform the operations of perception, reflection and judgment; also of affection and all the animal emotions. For particular descriptions of all the systems of nervous arrangements, see works on anatomy, physiology and phrenology; also my Lectures on Medical Science.

184. *Sympathetic Antagonisms.* From this view of the nervous system, we see that it has an external distribution which is affected by external causes; and an internal, influenced by internal causes, including the vital force. We also perceive that its superior and inferior distributions are opposed to each other and, through the sympathetic, sympathize with each other. These are its antagonisms.

185. *Healthy State of Nerves.* When all these systems are in perfect order, and their action is unobstructed, they are said to be *healthy* or in *health.* In this case, there is, or *may be,* a perfect *equilibrium of action,* and therefore can be no such thing as nervous disease. But,

186. *The derangements of their ability to respond with equal facility to the action of the vital force, are the essence of all forms of "nervous disease,"* and the exciting causes of those derangements and the states thus produced, are what the physiologist should ever carefully avoid, and the physician as carefully remove. But men who count irritation, fever and inflammation disease, can never enter even the portico of the beautiful temple of Hygeia and of *scientific and successful medication.*

187. *The object of these nervous centres* or systems, is to constitute the primary seats of the vital force; and that of their connexions and ramifications is to serve as conductors of that force to every part of the body, and as instruments through which it moves every part to normal or healthy action.

188. *The vital force* may be said to be *fixed* in every tissue, to an extent and degree sufficient, under ordinary circumstances, to preserve that tissue from decomposition, and to enable it to perform the functions necessary to the supply of its own wants. It manifests itself in the healthy condition of all the tissues, in the ordinary circulation of the blood, in the life sustaining secretions throughout the system, and the respiration while asleep.

189. *Vital force, cumulative by stimuli, and available.* This force is capable of being *accumulated* by its own action, and made *available* by the will, as in thought, speaking, running, the exercise of love or hatred;—or by external excitants, as electricity, caloric; or by the application of material substances—all which are called stimuli. Thus, if bruised mustard seed, or a nettle, or a solution of pepper, or any acrid drug be applied to a portion of the external surface, or taken internally, the sensitive nerves are aroused to a higher action than before, causing pain which manifests an increase of the

vital force. This increase may be propagated or extended to other tissues—hence I call it *available*, or capable of being used for other purposes than the mere sustenance of the tissue.

190. *How manifested—effects—disease. This degree of vital force is manifested* in the exercise of all the senses, in every locomotion, in thinking, speaking, &c., for all which purposes it can be accumulated at will, and transferred from one point to another; as from limb to limb in walking; hand to hand in gesticulation; from perception to reason and reason to emotion in argument: but, while it may be *regulated at will*, there is no objection to its use. It may also be *accumulated against the will*, as in a burn, or a blister, but by whatever means excited, it can not long be continued in some parts without weakening in others, the power to preserve an equilibrium of action in all. Thus, a severe and long continued concentration of the vital force on the brain, so drains the power from the muscular structures, that the limbs are unable to perform their proper offices, while it also *over-works and prostrates* the brain itself, and this inability of both parts of the system to perform their proper functions, is *disease*.

191. *The over excited action of the organs* of perception and intellect, by whatever means aroused, is at first called nervous or *brain fever;* if long continued and intense, it is called inflammation of the brain or *phrenitis*. It is still, however, *the same action*, and from the same cause (the vital force) as when induced by study; and is *no more disease* in one case than in another.

192. *The first great error* of medical men consists in their considering this nervous and arterial excitement *disease*, and in *making war* against it.

193. *The second great error* consists in supposing that the different manifestations of this vital derangement, are caused by *differences in its nature*, instead of mere differences in the circumstances under which it is excited. Thus they call grief, anger, love-sickness &c., different diseases.

194. *A third error consists in* supposing that the organic *locality of the affection* makes a difference in its essential nature: thus they have different *kinds* of insanity; instead of including all cases of it in the general category of derangement of the equilibrium of nervous action.

195. *A fourth error* consists in their considering the derangement different because it is found on *tissues* of different nervous endowment; thus, they count phrenitis and sciatica and tetanus, very different diseases, though they are all simple derangements of nervous capability of action; and are cured by equalizing their physiological capabilities.

196. *A fifth error* consists in their considering and treating derangements of the circulation as something different from those of the nervous action; when, in fact, they are the same thing, essentially, viz. derangement of the equilibrium of the vital force, no matter on what organ or tissue (194, 195) it is observed.

197. *A sixth great error* consists in their considering fever and inflammation *different and distinct diseases;* when in fact they are different only in stage and extent, and no disease at all.

198. *A seventh error*, is, like the one of the nerves, the counting and treating of inflammation of the different organs or tissues as distinct diseases, instead of the same. Thus, inflammation of the ear, and gout, are by them

called different diseases, and treated differently, whereas they are the same, and removed by equalizing the circulation.

199. *An eighth error*, grows necessarily out of the first, viz. *That all these vital manifestations being disease, must be treated with lancets and poisons*, and other means and processes that ruin the constitution. *This is the great error of errors of Allopathic Therapeutics.*

200. *Health—disease.* Thus it is perceived that the nerves possess a property, quality or *capability, or disposition to act* more promptly and violently than usual, on the application of their proper stimuli. To preserve this capacity for equilibrium, is *to preserve health*—to destroy it is to *produce disease.*

201. *Each* of the *nervous arrangements is excited to action* by its appropriate character of stimuli. Thus, the general sense and the taste, by gross matter in massive form of irritating and sapid substances, or by materio-motive powers, as caloric and electricity; the smelling by matter in its extremely minute, elementary or proximate forms; the hearing by waves of the atmosphere; the seeing by light, and the intellectual, the motor, the respiratory and the splanchnic, by the *vital force* alone (the latter through the medium of the blood.)

202. All the *nervous manifestations of vital action*, save the respiratory and the nutritive, *may be quiescent* for considerable intervals of time, without any injury to the organs. So may some of the functions of the splanchnic, as generation, gestation and lactation, in which the available vital power only is manifested.

203. *Irritability* and excitability are terms used to represent the ability, disposition or property of a tissue to respond to the influence of its appropriate stimulus. It is most commonly applied to nerves, muscles and blood-vessels, though properly speaking it belongs to every tissue save the mere earthy matter of bone, and the nails and hair.

Irritation, excitation and excitement, are used to signify both the application of a stimulus to a tissue, and the action of that tissue when so irritated.

204. The *means* of irritation &c., may be any thing and everything that can either *invite* action, as good food or medicines, a good motive, a good feeling; or may *provoke* it, as poisonous articles, ill treatment &c., but by whatever means aroused, whether the action be high or low, regular or irregular, equally or unequally diffused over or through the body, it is always *produced by* the same *one cause, the vital force;* and is, therefore, always sustaining, conservative and curative—never tending, except by abuse, to the destruction of the body or any part of it.

205. *Healthy State.* Though any nervous or other tissue may be excited for a short time, to a very high degree of action, as the brain in thinking and speaking, the arms in climbing, or the feet in walking, yet, if this action is not continued till the tissue becomes prostrated by it, or till other tissues lose their power to receive and dispose of the excess thus raised, the equilibrium will soon be restored, on removal of the cause of the local excitement that invited or provoked the derangement; yet, if every part of this nervous (or other) structure is free to act to its full measure, there is no permanently excessive action of any part of it, and, of course all is considered *healthy action*. And this capable condition is the *healthy state.*

206. *Diseased State.* But, let some part of it be excited too severely and too long, and not only a derangement of the general action, but a loss of power to act takes place. For example: If we pursue our studies so long and so intensely that, when we cease, the cerebral excitement, pain in the head and cold feet and surface continue; the nerves of the brain have lost their *ability* to shake off the excitement, and those of the extremities and the surface have lost theirs to call it off. The equilibrium of ability is destroyed, and *the inability to restore it is disease.*

207. The disease is not often found altogether in the *locality* of the excitement. In irritation of the brain, for example, there is a diminution of the excitability of the nerves of the surface and lower extremities, because of the withdrawal of the nervous force from them to the brain. Hence the pressure of the blood from them, increases the inability of the organs of the brain to rid themselves of its mechanical influence, and its stimulating effects, generating heat and still exciting them to more fruitless effort. The disease then, is both in the brain and on the surface; and both need the aid of art for their relief, because both have lost their balance, the one by excessive action, the other by diminution of the ordinary quantity.

208. *Counter-Irritation.* As the *vital force* stimulating the brain, sets and keeps it in motion, so the same force can be sent, by ceasing to study and taking exercise, to the surface, muscles, viscera and lower extremities, leaving the brain comparatively at rest. The equilibrium being restored in both localities, health is preserved and established. The same thing can be done by the vapor bath, friction with stimulants, and taking diffusives internally, which last much aid exercise. This is called *counter-irritation.*

It is an established law of the animal economy, that, when any part of it is over-excited, by whatever means, the action from other parts accumulates at the point of excitement, to defend it against injury, as a poison, or to aid it in doing good, as in digesting food; and that, if the exciting cause (even the good food), be not soon removed, this accumulated action over-works and debilitates the part on which it is concentrated. It can be properly removed only by removing the excitant and inviting the action to other tissues. This restores to each *equilibrium of action*, which is *healthy.* The ancients, observing the uniformity of the first condition, laid it down as a maxim,

"*Ubi irritatio ibi affluxus.*"

Wherever there is irritation there is a vital and fluid accumulation; and they might have added, "when this afflux becomes troublesome, it can be called away by irritating a counter part: and thus, disease produced by local irritation, may be cured by *counter-irritation.*

209. *Irritation in itself Physiological.* From what has been said and proved on this subject, it is very evident that *irritation is not disease, but purely physiological action,* aroused and concentrated for the purpose of performing some extra duty; as intense thinking, feeling or speaking: or protecting the system from injury; as in the closing of the eye in a mid-day sun to enable it to bar the light, the shaking of the skin of a horse to keep off flies;—or for removing a cause of disease, an offending agent, as in the excitement of the stomach or bowels to get rid of poisonous drugs.

210. *How treat Irritation.* Of course *the object of the practitioner* should be to let it alone where both the excitant and the object are good, to *equalize*

it when it is excessive or wrongly directed, and to *remove the excitant* if bad. *But in no case to paralyze or destroy the power* of the nervous system to produce this deranged and accumulated excitement.

211. *The false impressions of medical men*, that this deranged and over-excited nervous action is disease, or as with many, that the organs or tissues that produce it are diseased, and therefore should be deprived of their power to produce it, *has led to the use in medication of a class of most destructive agents* called *narcotics*, which they confess have done a vast amount of injury in the civilized world (71 to 79). As these *narcotics are known* to be such *only by their power to depress nervous excitement;* and, as nervous excitement is called by Allopathists disease, they must, of course, be counted good medicines. But, since, in actual experience they often kill, it is found necessary to limit their supposed good, but really unchangeably mischievous qualities, to those cases in which the vital force resists their action, and expels them from its domains; when their character becomes *conditional*, that of "good medicines in skillful hands," or when it cannot expel them they are "treacherous palliatives," "irretrievably" ruinous, "destructive narcotics," "dangerous sedatives," "deceptive as the serpent of Eden and equally fatal" (76).

212. *True Anodynes and Nervines.* Since irritation is purely physiological (178), the only rational relief for the condition of the tissues manifested by a permanently deranged nervous excitement (181), consists in restoring equilibrium to the nervous action; ceasing to excite the tissue where it is too active, and rousing it where it is deficient. And this can be properly done only by agents whose innate qualities supply the current demands of the vital force. Thus if a part be irritated, it requires a relaxing and soothing agent; as water and relaxing aromatics. Warm spear mint tea relaxes the tissues and relieves tension and irritation, the nervous effort to remove which is called pain. Lobelia is powerful to relax and of course one of the best anodynes, while it never narcotizes. So the vapor bath removes obstructions and hence irritation and pain.

213. *In common headache* from too much study, the vital force excites the nervous structure to exalted action, which all agree is as healthy to the brain as walking is to the limbs. But, if it is continued too long and too severely, it overworks the brain which then complains by aching, as the feet do from too fast and too long continued walking. Is this irritation disease? and must we give narcotics to deprive the nerves of the power to tell us of it, by aching? or shall we call off the motive power from the brain, by exciting other parts of the nervous system to action, so as to let the brain rest awhile? If the latter, can deadly narcotics that *stop all* nervous action do it? or shall we use physiological relaxants, as rest, and nervines to the aching brain, and stimulate the muscular system to call off the vital force from the efforts of the brain in study?

214. *The true test of remedies* is their constant tendency in action to restore *directly* the healthy state. Of course, not those that depress nervous activity, but those that restore equilibrium to it, are *the true anodynes.* Thus we see the truth of our doctrine (211), that it is their *erroneous opinion* in relation to the nature and tendency of irritation, &c., that has both *dictated* the *use of poisonous agents*, and *deprived medical men of the power to determine* with any degree of nearness to a certainty, *what is* and what is not *narcotic* or poisonous; and even *induced* them *to pronounce* the best articles of *food*

poisonous when they excite the organs to a full performance of their physiological functions, as the nerves to irritation, and the mucous membrane to vomiting and purging, or, in aromatic form, to coughing and sneezing.

215. *The oppositions to nervous action* are the destruction of the tissue by chemical or mechanical means, the former corroding or narcotizing, the latter simply compressing; as when a cord is tied tightly around a nerve, or when any part of the system is bent for some time much out of its natural shape; as when the arms or legs have been long drawn up to acute angles, or where vessels are clogged by morbific matter. It is also *sensibly* exhibited in the shape of *corns* on the feet, in which cases, the flesh over the joint or projecting part of a bone has been compressed so long that the fluids have been exuded, the solids have become dry and hard, and have adhered together. Cellular tissues, muscles, blood-vessels, lymphatics, nerves and skin, are all united in one mass, and this ultimately in some cases to the bone. The circulation and nervous action through it are impeded, the blood accumulates before it, and stimulates the nerves to an extra effort to remove the obstacles and set the tissues free. This effort being fruitless, the action returns upon the brain and produces a sense of uneasiness, which, if slight, we call irritation; but if severe, we call it *pain*, dull, heavy, acute, mild, severe, lacerating, darting, stellate, &c., according to its degree, or mode of manifestation. In a boil or an ulcer, the impediment is the pressure of the accumulated blood.

216. *Pain*, then, in all cases, is simply the notice or impression which the nervous tissue conveys to the brain that some part of its structure or arrangements is enthralled and other parts are over-excited. Of course, if it is not itself disease, nor are the nerves that manifest it, performing any other than their physiological office of carrying impressions to the brain, it follows that

217. *To cure pain*, no agent or practice should be used that has a tendency to deprive the nerves of the power to produce it; but that we should remove the cause of oppression and irritation from the part that is enthralled. It is just as philosophical to give opium to stop the pain of a corn, and leave the hard, tight shoe still obstructing vital action; as it is to give it to relieve pain in the head, the heart or the bowels, without removing the exciting cause, and cleansing the system of obstructions.

218. *Having established in their minds* the *erroneous notion that pain is disease*, or at least that the extraordinary physiological action that produces it is "morbid," Allopathists have set themselves to devising and discovering ways and means to depress and destroy that action.

219. *Action of Narcotics.* Experience and observation have taught them that the whole tribe of agents they have called *narcotics*, of which opium is the prince, will, if they give enough, *infallibly do this work*, and hence, notwithstanding that same experience has fully proved to them that these narcotics, though given with all their precaution and skill, and only to the extent of producing the desired effect, are often "treacherous palliatives," and "dangerous sedatives," "deceptive" and "destructive as the serpent of Eden," they still pronounce them "good medicines in skillful hands"—the *magnum dei donum*,—"the great gift of God, for the relief of suffering humanity."—Harrison. And persist in giving them to "produce pleasant sensations," "allay irritation," "procure refreshing sleep," which they do by "deadening sensibility," "paralyzing nervous energy," &c., &c. (71 to 77).

220. *Practice, Allopathic and Physio-Medical, compared.* In the darkness of such fundamental errors as this, that irritation is disease, how are the

wisest men ever to learn any thing of the true character of remedies as either good or bad? Under the influence of *un*common sense, the monitor which gives notice of the thraldom of an organ, must be deprived, by deadly agents, of the power to give that notice; but, under the guidance of our common sense, the obstruction to the free action of the nerve should be removed, when the pain would cease of itself, because there would no longer be any occasion or exciting cause for it. Take off the hard or tight shoe, soak the foot awhile in hot water, pare off the dead part of the corn, and wear a buckskin moccasin for a month. The waste will be built up, the circulation and nervous action will be free, and there will be no occasion for the use of narcotics to "lull" or "deaden the pain."

221. *Irritation and Pain are Blessings.* This physiological impression called irritation and pain, is the true "*magnum Dei donum*," the great gift of God to man, to warn the violators of physiological laws, of the mischief they are doing, even in the slightest degree. Let any one take any bodily position in which the nervous action is in the least obstructed or impeded, and he will soon feel "irritated" or uncomfortable, and inclined to change that position. If he continues the violation much longer, the irritation amounts to pain. If he obeys this warning, changes his position, he is soon relieved.

222. *Destruction of Nerves.* If he change not his position, the obstructions continue till vitality is lost, and chemical lesion takes place, as in the formation of an ulcer. Here the destruction of a part of the nerves, and the thraldom of the rest in the pressure of the swelling arteries, and the irritation of the accumulated blood, all combine to keep up the irritation, soreness, or pain, till the lesion is healed and the circulation becomes free and the nerves are released again.

223. *Effects of Narcotism.* Here too it is evident that *the use of a narcotic to deaden the pain*, that is, to deprive the nerve of the power to produce it, *must*, in the same degree *deaden the power of the nutritive tissues* (external capillaries) *to heal the wound;* and who can tell how many "old sores," "fever sores," "felons," "calomel sores," "mercurial ulcers," &c., "refuse to heal," spread wider and descend deeper, to the destruction of the bones and the loss of the limbs, and even to the death of the whole man, because of the destructive action of the opium or other narcotics which were given in small doses "merely to relieve pain and gain time"? It is true that no scrutinizing eye can ever see, or calculation estimate, the full amount of this mischief; but all intelligent and honest medical men agree that it has been immense, ever since the first use of narcotics for the relief of pain (see Nos. 71 to 79).

224. *Narcotizing Reformers.* Yet, notwithstanding all this evidence against them, both from testimony and from personal observation, *even many* physicians *who profess to be Reformers*—to use only a sanative medication—are *continually administering narcotics* to "relieve pain," while the other tissues equally relieved by the same remedy (?) of their power to perform their respective offices, are expected to be very busy in curing the disease! or at least much refreshed and prepared for this service!

Dr. J. R. Buchanan once said that all true Reformers would finally unite on the total rejection of all articles of this kind (406); but, because we rejected them from the first and he "progressed backward, instead of forward (408) he since said that we were as hunkerish as the old school."

225. It is not known *whether the vital force is circulated through the nerves,* as electricity is through metalic wires, *or simply excited in localities*, by the elastic action of the centers of nervous globules. I *was* of the latter opinion; but, finding, in fact, some strong objections which the former opinion removes, I am now inclined to think that the *available* vital force, circulates through the nerves as electricity does through the wires of the telegraph. On the elastic supposition I could account for the excitement to action, instantaneously, of all the power of a single part; but I could not explain how that part, as a hand or a foot, should be thus enabled to exercise, for a moment, almost the whole strength of the body; or how inflammation of the brain should deprive the whole body of its usual muscular power.

On the supposition of the circulation of the nervous fluid from part to part, these facts, as well as all others connected with the subject, are easily explained. The locomotion of the vital force through the nerves is therefore most probably the true one. It is fortunate, however, that the settlement of this question is not indispensable to a full understanding of the *effects* of irritation or of determination; nor to a successful treatment of these derangements, any more than it is that we should know just how the corn grows to enable us to recognise that it does grow; or to plant, cultivate and harvest it.

226. In No. 161 to 176 I spoke of the ramifications throughout the body of a series of vessels, tubes, &c., denominated the circulating system, to the action of which and its results I now devote more particular attention.

Since, *by the circulation, the animal frame is formed from the embryo; purified and supported in health, and restored from the conditions of disease*, it follows that a thorough knowledge of its actions and tendencies is indispensable to a scientific and successful sustenance of life and health, and a safe and speedy restoration from disease.

There is no subject to which the attention of any person in the world can be directed, that can at all compare with this in the value of the benefits which it is able to confer. Of what use to any one are all the other blessings of this earth, when the body is racked with pain or the reason dethroned?

"Very well," says one, "but is it possible for any person to learn how to prevent these?"

227. *As easily learn it, I answer, as to learn how to prevent hunger, thirst, cold, and poverty*—aye, much easier than the latter, unless this knowledge should be first obtained, for sickness is a very frequent cause of poverty.

228. Let then, him who would obtain the priceless boon, *study well what I have already written*, and still more thoroughly what I am about to write *on the subject of the circulation;* and, when he understands it, let him practice it at once, and through all his future life. Thus, unless his system has been already ruined by disease or by mal-practice to cure it, or accident should cut him off, health and long life shall be his happy portion, and sorrow and sighing shall constitute no portion of his heritage.

229. *Fever, Inflammation, Congestion.* From the description I have given of the structure, arrangement and functions of the nerves and the blood-vessels, it is evident that the vital force and the blood may be instantaneously accumulated in any tissue, in a quantity much greater than is needed for the performance of the ordinary functions of that tissue. Since the blood is not, on the whole, very rapidly increased nor diminished, and it is quite

questionable whether the vital force is ever increased or diminished, it follows of course, that, if they concentrate themselves temporarily in one locality, they must be just to that degree absent from some other locality, and hence the constant alternate destruction and restoration of the equilibrium of blood, and action in the tissues.

We are aware that this accumulation and extra action can be commenced in many parts of the body, as the brain, the tongue, the limbs, &c., by an effort of the will. This I call a *direct action.*

Or it may be commenced by forcing the blood from other parts to a tissue, as the accumulation of blood and action in the pleura, the peritoneum, the bronchi, in the alvine canal, &c., is often produced by the pressure of them from the surface, caused by cold. This I call *indirect or passive accumulation, congestion, &c.* This accumulation and action may be invited to a part by the direct application of other stimuli than the will or vital power; but, by whatever means accumulated, as in pleurisy, from cold, or whether the blood, or the vital force, as in study, act first, both being the natural stimulants of the body, the result is soon the accumulation of heat, and a burning sensation. Hence the word *fever,* from *ferveo,* to heat, all the cases of which may be said *to consist in an accumulation of blood* in an extensive portion of the body, *with an excited state of the arterial capillary tissues that contain that blood.* It may or may not be preceded, attended or succeeded by a degree of heat, redness, pain or swelling, manifest to the senses, though heat is generally and the others are less frequently manifested. If this accumulation and action are confined to a small locality, it is called *inflammation.*

230. *This excitement* is always a *vital* action, the same in character as that which circulates the blood freely, and performs every other physiological act in a state of health. All the differences visible in connection with it, arise from the different structures and conditions of structure in which the action is observed.

Loose, spongy organs, as glands, mucous membranes, muscles, receive much blood and become red and swollen, but not often very painful, not being much enthralled. The serous membranes, the tendinous tissues, and the external surface, are more dense; and receive less blood, but compress the nerves more, and are, of course, less red and swollen, but more painful.

231. *Any excitement* above the ordinary degree, from whatever cause, as a blush, will produce an accumulation of blood in a part beyond its immediate wants. Anger will produce redness of the whole face and neck; and severe exercise or a vapor bath, and generally a cold shower bath, or effete matter in the capillaries, will excite a general accumulation of blood on the surface, with swelling of the tissue. But, if the cause be not long active, the superior capacity of the absorbents, in number and caliber, over the secernents, will soon remove the surplus, and all will be right again. It is only when the secernents have lost, by long distension, their recuperative or contractile power, to recover when the pressure is removed; and the absorbents their expansive force, or capacity for absorption; or when some obstruction exists in the vessels, as retained effete matter, or when a strong pressure is directed from a closed surface, as in colds, &c., that the accumulation of blood and action becomes permanent, and is called fever, (or inflammation, according to the extent of its locality or the stage of its progress.)

232. *How subsides.* When the excitement, or the mechanical obstacles which occasioned the blood to accumulate in a part, is removed, the absorbents

soon recover their advantage over the secernents; the excess of blood or other fluids is removed, and the *fever* or inflammation *subsides* for want of an error or an injury to be corrected by it. All that is necessary to accomplish this, is to relax the whole system, invite the circulation freely to the surface, cleanse the stomach and bowels by an emetic, and an enema, if necessary, and promote perspiration by a free use of aromatic fluids. This invariably so far relieves the congested vessels, that absorption or resolution soon relieves them wholly, and this depuration is the last process of what is *properly* termed fever, by those who suppose fever and inflammation to be distinct affections; or the first mode of relief by us who consider them only different stages of the same process.

It is called a *crisis*, as the patient is immediately relieved of the irritation, congestion and offending matter, and the circulation moves on again as before.

233. *Condition of the tissues.* In the *early* stage of fever there is an increased action of the capillaries and flow of *blood* both to and through the part in a given time; and a fuller, stronger and quicker pulse. In external fever, the distension of the capillaries admits a predominance of arterial blood in the surface, a fullness and smoothness of the skin, and an increase of heat, which conditions exist in all cases, and are more or less manifest where the obstructions are not so great as much to depress the vital operations. In the second stage, that is, where the absorbents become so closed by the pressure of the arterial circulation, or by mechanical obstructions, that they cannot remove the fluids as fast as they accumulate, the circulation is impeded and after much fruitless effort the pulse often becomes smaller and weaker, and even softer, though sometimes more wiry and corded, than natural, all depending upon the different conditions of the tissues and their ability to respond to the action of the vital force.

234. *Names of fever.* If the concentration is confined to a small organ and the excitement is severe, it is called inflammatory fever. Thus a local fever and a general inflammation, are the same; no one having marked the boundaries to which either state shall extend, or given signs by which the one can be certainly distinguished from the other. Brain fever and inflammation of the brain; lung fever, and pneumonia; puerperal fever and puerperal peretonitis, are respectively synonymous, or different names for the same affections.

If the fever or inflammation come on suddenly and violently, it is called acute, if gradually and imperceptibly, chronic. If *invited* by irritation of the part, it is called active; if forced by sending the blood from some other quarter, it is called passive. The obstructed states of the system also give it names, as synochoid, typhoid; so the effects, as eruptive, putrid, &c.

235. *The cause of fever and inflammation,* like that of irritation, mental and muscular motion, and every other physiological act of the system is always one and the same, *the vital force* (171, 180), which produces all other actions in the system that are not chemical, in other words that may not be produced in it after death, by instituting the same chemical relations.

236. *Example—The eye.* In health, the sclerotic or outer white coat of most persons' eyes is of a bluish cast in consequence of the predominance of venous blood in it. Put into the eye a little weak infusion of cayenne and you stimulate the nerves, and these the blood vessels to action. This action

generates heat; this heat uniting with the moisture of the blood, expands the arterial capillaries which thus press more than usually upon the venous absorbents. The result is, the venous blood already in the absorbents, is forced away; the arterial is accumulated till it predominates, when the eyes are red, "bloodshot," and they smart with the pain excited by the irritation, first of the cayenne, secondly of the heat, and thirdly of the arterial blood. This is inflammation.

As the irritation subsides, the excited action subsides, the contractility of the arterial capillaries recover their tonic or natural and usual dimensions, the absorbents, relieved of the pressure, expand, take up the excess of blood and remove it, and the coat of the eye becomes white again. This is called *resolution*. Any other irritant than cayenne in the eye excites the same inflammatory action, but not every other excitant allows it so readily to subside and without injury, but rather with the benefit of purifying the tissue of morbific materials, and restoring its healthy action. If lobelia be added to the cayenne or used without it, the vessels are expanded as well as stimulated, and hence their purification by the more easy removal of morbific matter, is more complete.

If we wish to check this inflammatory action, we can apply to the eye moisture in the form of water or thin poultices, and it will aid in the process of relaxation; and, by absorbing the heat, will check the irritation. If *cold*, the water absorbs the heat more rapidly, and, by thus preventing the irritation which its excess produces, it aids the contractility of the capillaries in recovering their smaller dimensions, and thus gives space for the absorbents which are laboring to expand, to recover their larger size, and to remove the accumulated fluid. If the water is cold when applied, it soon becomes warm and loses its power to absorb the heat. It then becomes relaxing instead of tonic, till it is changed for cold. But, if the cold water contain a solution of some powerful astringent, this latter aids in producing contractility and retains its influence after it becomes warm, so as to prevent the accumulation of blood and the generation of more heat. Every pure astringent is able to aid distended arterial capillaries in recovering their proper dimensions, while no one can so far contract the absorbents (against nature) as to prevent them from taking up all the fluids which the arterial capillaries in health can supply them. Therefore no *pure vegetable astringent* is poison—but all are good in their place, or when tissues require their aid.

The superficial observer and careless thinker may object that the cold water or the astringent will contract the absorbents as well as the secernants, and thus preserve the derangement. That would be true if nature were doing nothing in the case. But the vital force is striving to contract the arterial capillaries and to expand the absorbents. The cold water and astringents acting in direct harmony with the vital force in the arterial capillaries, is kindly received and allowed to exert its full force—the two united accomplish the object, and this is what is meant by medicines acting in harmony with that force. The cold and astringents assay to contract the absorbents also; but here they are resisted by the vital force. If the water is so cold or the astringents are so strong as to completely or nearly overcome that expansive force, they would stop absorption and prove mischievous, thus very cold water sometimes removes the skin. But water of such a low temperature, or astringents of so great power should never be applied. The absorbents are so numerous and large that an astringent force amply capable of aiding the vital force in reducing the contracting arterial capillaries to their proper dimensions, may not be able to contract the more numerous larger and expanding absorbents (as the arterial pressure is taken from them), and prevent them from removing the accumulated blood, and restoring equilibrium of the circulation; and, of course a healthy condition to the tissue.

Any article *in its nature tending* to destroy the elastic force of the tissue, is *poison* and should be always discarded. One that *may* overcome it only by the degree of its power, is good and should not be abused; that is, used to excess, or when it is not wanted. It is thus by observing the tendency of substances to aid or oppose vital action, that we determine the character of external agents as medicines or poisons.

a. Inflammation. This term has been given, time immemorial, to certain actions and conditions of the animal tissues, which no observing person can fail to discover; but which many of the most distinguished medical men, in all ages and countries, have attempted in vain to describe. They confess that, notwithstanding their careful and extended observation (28 to 48), their diligent search, their establishment of fever hospitals (34), and other praiseworthy efforts to "more certainly ascertain its true nature," they have accomplished nothing of their grand object; their conclusions are "very unsatisfactory" (35), "altogether problematical" (36); and "afford little help in determining the plan of treatment" (35).

237. *I consider it only a circumscribed fever,* in its concentrated forms and later stages—simply accumulation of blood and excitement in the arterial capillaries of a tissue.

238. *Discussion of it, resolution.* It is not generally customary, among Allopathists, to pronounce accumulated action inflammation, till the circulation has become so completely arrested as "to change somewhat the character of the blood and of the secretions."—(Erichsen's Surgery, p. 36 to 44). But this can scarcely be said of a *blush* which Hunter calls "the simplest form of inflammation,"—"a simple act of the constitution,"—in which the sudden and powerful action of the heart and arteries, distends and fills the capillaries of the latter, so completely as to compress, for a moment, the mouths of the absorbents to such a degree as to prevent them from taking up the blood as fast as it accumulates; the result (in the face) is, redness, fullness and slight heat. But, the cause soon ceasing to act, the arteries also act less powerfully and press less upon the absorbents which now expand more freely, drink in and remove the obstructions, and restore the equilibrium. This is called resolution or the first termination of inflammation, and nature herself effects it, when let alone *generally;* when properly assisted almost *always*.

239. *Active exercise* produces for a time the same condition of the general surface that we see on the cheek in a blush; and rest from that exercise gives relief from arterial, diffusive pressure; when the capillaries contract, the absorbents expand, and the equilibrium of circulation is restored. So far, medical men are not disposed to regard this accumulation of excitement, and of blood and heat in a part, as anything unnatural or improper.

240. But, if this excess or accumulation of blood is confined to a small region of the body, and the stasis is nearly complete and more permanent, it is called inflammation, though in truth that which is properly termed inflammation (the action), is almost subdued.

If it extends over a large region, and the arterial derangements are slight, the case is called *fever*. Hence it is evident that *there is no natural dividing line between fever and inflammation*. In their character they are the same.

241. *Erichsen*, the distinguished Surgeon of the London University College and Hospital, says:—

"It is difficult to say, except by the *persistence* and *intensity* of the symptoms, that *the physiological state has ended and the pathological one has commenced.*" Pray what *degree* of "persistence and intensity of the symptoms," shall constitute the dividing line between that increase simply in power and permanence and not in character?

As *signs* of *inflammation*, he gives, "Alteration in color, in size, in sensation, in temperature and function, of the part affected." And adds (page 40th), "Each of these conditions may separately occur, or two or more be associated together without the existence of inflammation. It is the peculiar grouping together of them all, that characterizes the presence of this pathological condition."

242. *Comments*. No signs to distinguish fever from inflammation, or irritation. Where, for example, is the change of color in phlegmasia dolens and synovitis? of color or size in neuralgia, (inflammation of the nerves,) of sensation or temperature (tangible) in carditis, splenitis and hepatitis; and what of function in the blush? Any that can be so appreciated as to "afford any help in determining the plan of treatment?" (35), or tell us "how it will terminate?" (119). Is there any distinction in nature between fever and inflammation as vital acts, other than what is made by the progress of one act from circumference to center and of the other from center to circumference? And what changes the conditions of their approach to each other but the different states of the systems in which they are manifested? And, if so, why attempt to make two things out of the one simple act? Why attempt to divide even these two things which are but one, into a legion more? If different constitutions or states of the same, make differences, why not note *these* and philosophise and act according to *their* indications? How long will it be before medical men will find out what disease is (6), so long as they consider the physiological acts, irritation, fever and inflammation the very sum and essence of disease, and "the foundation of all their pathological reasoning?" (35.)

243. *The Definition* that covers every case of inflammation is, accumulation of blood and excitement in the arterial capillaries of a tissue, as irritation is accumulation of vital force and excitement in the nerves of a tissue. They may or may not manifest an appreciable degree of heat, redness, pain or swelling. There may or may not be changes in the constitution of the blood, suppuration, granulation, or gangrene, connected with inflammation.

244. But if there are, the *obstruction* and the *swelling* are mere mechanical conditions; the *suppuration* is *chemical* so far as lesion is concerned, and *vital* so far as casting off pus, and granulation are concerned. *Granulation* is the *vital healing* process, and the ultimate termination of inflammation. *Gangrene* is *chemical—death!*

245. *The confounding* of all these vital, mechanical and chemical effects, under one name, and treating them all as vital, sanative, "till the physiological state ends;" and, as destructive after it is merely "guessed" that

"the pathological state begins," are the sources of *all the errors of Allopathy, and all "its kindred systems and branches."*

246. *Dr. H. Bachus*, of Alabama, in a pamphlet on fever and inflammation, says:—

"If we take from fever and inflammation the condition which they have in common,—increased action—nothing will remain to which these terms are applicable." p. 23.

Williams, in his Surgery, says: "Excess of blood in a part with motion increased, is fever. Excess of blood in a part with motion partly increased and partly diminished, is inflammation." That is, while the blood flows on freely, it is called fever; when obstruction prevents the flow, it is inflammation. But we find these conditions reversed in many cases of what are called fever and inflammation.

Dr. Clymer says: "Drs. Cullen and Brown affirmed that the distinctions which physicians have made about the differences of fever, are without foundation—that they differ only in degree. Dr. Rush called all diseases a unit, reduced all fevers to one, differing only in degree. Maintaining that every form and variety of disease consists of irregular action [irritation fever and inflammation], that this action is a proximate cause of every form and modification of disease, and the varieties owing to the differences in the state or predisposition to disease and in the force of the exciting or acting causes."—Abridged from Clymer, p. 48.

Remark. What a pity that these men had not gone one step further in the discovery, and seen that *all these fevers or excitements are not disease at all, but simple manifestations of the efforts of the system to remove the causes of disease!* Then would they have revolutionized the whole practice to a purely sanative medication. They could then very easily have learned both "what is disease and what is a suitable remedy." (6.)

247. *Inflammation Sanative.* In Erichsen's Surgery, page 33, we are told that, "Increased vascular action lies at the bottom of all surgical [healing] processes; no important surgical action taking place without it. No process by which the separation of dead parts is effected, or by which the repair of wounds or ulcers is carried out, can occur without an increased activity of the vessels concerned. Every tissue is susceptible of it, and the surgeon often excites it intentionally as one of the *most efficient of his therapeutic means.*" Hunter, John Thomson, Watson (44), and others, say the same thing. So far as authority is worth anything, we have, from the most eminent surgeons of the University College and Hospital in London, and others elsewhere, a full confirmation of the doctrine of the sanative tendency of inflammation, and of its absolute necessity to the healing process. This *physiological act* may be wrongly directed, or it may be entirely obstructed, and thus rendered powerless for good, or even injurious to the tissue on which it is fruitlessly spent; but no wrong direction or condition can change its character from physiological to pathological; or justify any other treatment of it than the removal from it of obstacles to its free and universal action.

This gives us a clue to the true plan of practice, the nature of the remedies required, and the effects of the remedies on these conditions; and the vital indications of them, are the only criteria by which the characters of these agents, as good or bad, can be determined. Hence the truth of our doctrine that the errors respecting inflammation, &c., are the sources of all the errors and mischiefs of allopathic therapeutics.

248. *Modes of Access.* There are two ways of exciting or developing irritation or inflammation. 1st, *Attraction*, by the application to the organ to be inflamed, of some irritating substance; as when pepper is thrown into the eyes or rubbed on the tender surfaces of the body; or caloric in too great quantity attacks the external surface. In all these cases, the foreign body invites or provokes excitement; this excitement develops heat; this heat unites with the blood to expand the vessels containing it; this expansion gives room for more blood, which excites the vessels still more, and develops more heat, which, with the blood, produces more expansion and develops yet more heat, till the vessels are distended to their utmost degree of extensibility, and the blood and caloric become so abundant that no more can be pressed into or confined in the part. The absorbents are now compressed to such a degree that they cannot carry off the accumulated blood, unless the excitement in the locality, or the pressure toward it, or both, be partially removed. The proper method of doing this is to absorb away the caloric by water from the locality, and attract the blood to other parts, particularly the whole surface, by counter irritation, as the vapor bath, and friction by stimulants.

249. *Determination. The second method* of inducing inflammation consists in forcing the blood to central organs by means of the contraction of the surface, as often caused by the evaporation too suddenly of its natural heat and moisture (a process called taking cold.) The superficial vessels being unable to receive their due quantity of blood, an excess is thrown upon the internal organs (162), as the brain, the lungs, the glands, the mucous and the serous membranes, which are warm, relaxed and expanded, because not exposed to the action of the cold, drying and contracting action of the atmosphere, and therefore offer less resistance to it than the external cold, contracted vessels do. There is not room in the superficial vessels for the quantity of blood necessary to maintain the proper distension and excitement, the surface contracts, diminishes the capacity of the external vessels, and compels the heart and arteries to send the portion of blood which they will not admit, to the internal, warmed, relaxed, and expanded vessels, which will therefore receive it. This forcing of the blood from one organ to another, as well as the inviting of it, is called deranging the equilibrium of the circulation, and the consequences are, irritation, fever, inflammation, and congestion, which are always produced in one or the other of these two ways.

If only the nervous system is much disturbed, as in study, it is called irritation. If the general circulation is disturbed, it is called fever. If the disturbance is local, it is called inflammation. If the accumulation of blood is attended with excitement of the capillaries, it is called inflammation. If with little or no perceptible excitement, congestion. (See 164.)

Now it is evident, from what has been shown, that the organs within, which are the most irritable, will receive the strongest impressions from the influx of blood—will promptly respond to those impressions, and be, consequently, soon inflamed, while those that are the least impressible will least readily respond to that impression, and be speedily overwhelmed wlth blood, and deprived of the freedom necessary to action, before their excitability is much aroused. The former of these states, as just remarked, is accumulation of blood, with excitement, in the capillaries, and called inflammation; the latter is accumulation of blood, without excitement, in the capillaries, and is called congestion. When there is some excitement as well as accumulation, it is called inflammatory congestion, congestive inflammation, &c. Thus it seems that, in all cases of inflammation there is *some* congestion, and it is also clearly evident that, in all cases of congestion, there is, at first, some inflammation.

From the above it is evident that any cause which can excite a part to high action, can invite or provoke inflammation. So any cause which can prevent the blood from flowing freely to any considerable region of the body, can force it to other parts, where it will produce either inflammation or congestion; and that these again may be relieved by exciting other less active parts, and inviting the blood away to them. The last process is called counter-irritation.

250. *The conditions and actions of the tissues* in all cases characterized by inflammation, are very well described by Fletcher, as copied by Dudgeon (Lectures, page 35.) The words in brackets are mine.

Fletcher says: "The first effect of a direct stimulant, such as heat, upon the capillaries, causes them to contract. This contraction represents increased action in the capillaries themselves. The application of a red-hot iron to the skin, is observed to be followed at first by a deathly paleness of the part, and the alteration in the calibre of the capillaries has been observed, miscroscopically, in the foot web of the frog and the transparent omentum of other animals, by Spallanzi, Thomson, Phillips, Hastings, Burdach, Wedemeyer, Koch, and many others. During this contraction, the motion of the fluid in the capillaries is quickened, as noticed by the increased rapidity of the passage of the globules [and as may be felt by the pulsations of the arteries]. After a time [when the tissues become over-wrought, fatigued, exhausted], the capillaries [yielding to the pressure] become dilated sometimes to double their normal state [thus pressing upon and closing the mouths of the absorbents, and preventing them from taking up and removing the accumulated blood and secretions]. This dilatation indicates diminished action in the capillaries, and is accompanied by accumulation, tardy circulation, and even [finally] stagnation of the circulation of the fluids contained in the capillaries. This constitutes inflammation." [Rather this last is the cessation of inflammation.]

"We may suppose that the contraction and dilatation of the capillaries may occur within certain limits [so far as they can without compressing the absorbents to such a degree that they cannot take up the fluids as fast as they are presented] without compromising health. The primary paleness, followed by the blush that attends certain emotions [or appears more distinctly in fainting from fright], is a familiar instance of this."

"But, if a stimulus of too great power be applied, it will contract, first, inordinately, and again expand to such a degree that it will be incapable of recovering its natural calibre immediately, or perhaps at all, without the application of a fresh stimulus."

251. *The relief* of all these conditions of tissue, which, when unable to correct themselves, constitute the essence of the disease, is easily effected by simply equalizing the circulation, which is called resolution.

252. It is called "*simple inflammation,*" but it *is all the inflammation that can exist.* "Inflammation is a simple act of the constitution," a "salutary

operation." It "consists of only one kind, not being divisible"—"restorative"—"produced for the restoration of the most simple injury," &c. (42,44, 45.)

253. *All that is connected* with it, *as the destruction of tissue in suppuration and gangrene*, must be attributed to chemical affinity. The formation of morbid parts, as tumors, cancers, wens, polypuses, &c., must be ascribed to mechanical obstructions to healthy circulation and depuration.

254. *And hence the true practice*, in all cases, consists in keeping nature's outlets open and the circulation equalized, for health; and in removing the obstructions and in stimulating the tissues to a healthy action for the removal of disease in all its forms. There is no demand, in any case, for depletion and poisoning.

255. *Active Inflammation.* In all cases in which the inflammatory action is induced by the application of the exciting cause to the point of its locality, as the application of a caustic, a blister, or vaccination to the surface; or of irritating substances to the stomach, bowels, lungs, eyes, nose, or other mucous membranes; or the severe application of the vital force to the brain, as in study; the accumulation of blood, with excitement, that follows such applications is called *active inflammation*, though it is often less energetic than the same operation when the blood is determined to these organs by the heart and arteries, in consequence of its exclusion from other antagonistic organs. Thus the inflammation in pleurisy, enteritis, phrenitis, &c., is as severe when excited by blood repelled from the surface by cold, as in cases in which the irritation is first applied to the points of its final locality.

256. *Passive Inflammation.* If the external surface of the body be exposed to a cold damp atmosphere, it becomes, soon or late, so deprived of its proper degree of heat and expansion, that the capillaries contract so much as to prevent the flowing into them of the blood necessary to keep them warm and expanded, that is, to preserve an equilibrium of the circulation and nervous action within and without, between the internal and the external circulations. Hence that balance of blood which the outer capillaries refuse to admit, must be determined or forced to those of the internal organs or tissues, giving to them, if uncommonly excitable, an excessive action (called acute inflammation), or if not so excitable as usual, overcoming their feeble action by pressure; producing in both cases *congestion*—in the first *inflammatory*, called *passive* inflammation, to distinguish it from inflammation invited by the application of the exciting cause to the point of its locality, which is called *active* inflammation. Both forms of inflammation are of necessity more or less congestive, for they consist essentially in the accumulation of blood with more or less excitement. It is evident also that, unless the obstacles be removed and the circulation be relieved, the most active inflammation will soon yield to simple congestion, and this to suppuration or gangrene.

257. *The Blood.* This fluid, as we find it in the arteries, consists of two parts, red globules and white. When drawn and suffered to stand a short time, the former are condensed into a jelly like mass called crassamentum. The latter remain fluid and are called serum. Press and wash the crassamentum, and there remains a stringy substance called fibrin.

Besides these, there is constantly flowing, 1st. in the veins, toward the heart, and through it to the lungs, *nutritive material*, from the lacteals and lymphatics; and venous blood from all parts of the system; and from the abdominal viscera, through the portal vein to the liver, and thence to the heart, lungs, &c.

2d. From the arteries to the kidneys, and the skin and mucous membranes, are sent the *effete matter* of the system and many *extraneous substances*, taken as food, drink or medicine; as salt, alcohol, turpentine, garlic, &c., as incapable of profitable use.

3d. To facilitate the movement through the vessels, of these substances, useful or pernicious, abundance of *water* is required.

258. *Water in the blood.* If, with a needle, we draw a *little blood* from the finger when the subject is healthy and the surface is moist, and put it on glass and into a *solar microscope*, we shall see that there is much more water than blood, as the former will occupy a much wider space in the field than both parts of the latter, which can be distinguished by their greater opacity.

259. *The object of this water in the blood*, seems to be to prevent the contraction of the vessels and consequent friction of the blood globules and foreign substances against them; and to act as a medium to float along the contents of the vessels, whether blood or other matter.

260. *Deficiency of water, results.* When, from excessive and too long continued exercise, or from irritation in the vessels by means of offending matter, as alcohol or spirits of turpentine, or by long abstinence from drinks, the proportion of water becomes greatly diminished by evaporation, the globules of the blood and the morbific irritants come into closer contact with the walls of the arteries and their capillaries, and excite them to a more rapid action. This may be seen by confining the web of a young frog's foot in a solar microscope, and irritating it with a solution of any acrid substance. This produces, as before described, that phenomenon of the circulation denominated *fever*. If the water be still further exhausted, the globules of blood and other materials begin to adhere to the sides of the capillary vessels, and thus to interrupt and finally to obstruct altogether, the circulation through them.

261. Hence we see *the importance of* keeping the system well *supplied with water*, internally and externally, to prevent and relieve those conditions of the tissues, which are indicated by the physiological acts, termed irritation, fever and inflammation—how it is that water is said to cure these "affections," and why it is that *water alone is often more effectual than the best medicines could be without it.* "*Fever powders*" may excite or quell a fever, according as they are stimulating or sedative; but, without water, the best of them cannot cure the disease which "renders the fever necessary," that is, supply the wants of the system and remove the irritation which excites the fever.

262. *Thirst.* The first indication of the want of water is called *thirst*, then follows an irritated and burning sensation in the alvine canal, and through the *whole body*, and a dryness of the lungs and surface, all which is only an increase and diffusion of thirst. These should and may, if attended to in season, be prevented or relieved by abundance of water, internally and externally applied. But if much morbific matter has accumulated within, medicine will greatly aid the water.

263. *If this water is not supplied* when wanted, the blood becomes more dense; the globules adhere to the walls of the capillaries and soon arrest the circulation altogether.—Erichsen, pp. 36 to 39.

If the obstructions become general over the limb, there will soon be less blood in it, the limb will wither away, lose its flexibility, its mobility, and frequently its sensibility, and become quite useless, as is seen in cases cured of white swelling, or after a dislocation of a limb from its superior cavity, or in cases of paralysis from any cause.

264. *Delirium and Insanity.* Whatever deranges the equilibrium of nervous and arterial action, *may* produce delirium or insanity. Thus, if a person whose mind is highly excitable, takes a severe cold, the circulation is driven inward, (as in all cases of cold,) but the brain being very susceptible, and some portions of it more so than others, the action will be the severest on the latter, and others will be comparatively quiescent. This irregularity of action constitutes *delirium,* which when firmly fixed and long continued, is called *insanity.* The permanent restoration of equilibrium is *the cure* of every case, and the only cure of any one. The difficulty of effecting it, consists in the degree of tenacity of action on some organs and the non-impressibility of others; and the unwillingness or the inability, of the patient to aid in the operation, or his ignorance, or that of the practitioner of what is needed in the case, or in combinations of all these elements. Delirium is as harmless and as easily cured, as almost any form of disease, if both the patient and practitioner understand its nature and indications. But how can blood-letting and poisoning contribute to a cure which requires equilibrium, fulness and freedom of the circulation?

265. *Causes are said to be of two kinds,* procuring and exciting, or generating and eliciting. The first directly produces an effect; the second excites the first to action. For example, A provokes B, with saucy words; for which B strikes A with a whip. The power of B's arm is the procuring cause of the blow, and the saucy words of A are the exciting cause. Floodwood fills up the watercourse and the water flows over the meadows. The floodwood is the exciting cause and the gravitating course of the water is the procuring cause of the inundation.

266. *Cause of fever and of disease.* So, *obstructions* to the free action of the nerves and blood vessels, are the exciting causes of those derangements of vital action called irritation, fever and inflammation; but the procuring and only true cause of them, is the vital force. It is evident that the exciting causes, or, as I would say, the *occasions* of these derangements, are as numerous as the ways and means of preventing a free and full action of that force, in any or every organ and tissue of the body. Hence, we perceive that the *causes of disease* are innumerable, and many of them, as in scarlet fever, measles, small pox, plague and cholera, entirely beyond our present knowledge. Each of many causes, as above, may give rise to many different manifestations of the vital actions, appearances and conditions of the tissues. The results of the action of causes are called *effects.*

267. But they all produce one and the same *effect* on the tissue, that is, an *inability to perform fully its natural functions,* which and which alone, whether it consists in fixed relaxation, contraction, or paralysis, constitutes the sum and essence of *disease.* Lesion is death, not disease. But the presence and activity of the vital force is necessary to distribute the

morbific agents about, and enable them to develop their peculiar characters. Without this, vaccination would never produce a pustule, nor would mercury produce salivation, nor strychnine a spasm, nor opium nor brandy delirium tremens.

268. *One plan of cure.* Hence, as there is but one disease, there can be but one scientific or natural *plan* of cure, viz., remove obstructions to the equilibrium of vital action, and stimulate, if necessary, the tissues to the performance of their healthy, specific functions.

269. *The excitants of increased vital action, in health or disease,* may be as *numerous and various* as the wants, wishes or motions of man, and the external agents that affect him for good or for evil. *They are any thing and every thing that can derange the equilibrium of vital action.*

270. *Good agents may be abused, that is, misapplied.* Almost any, perhaps every excitant may do this permanently by long and unremitting application. Thus, the vital force itself may excite the organs to severe exercise, as running, jumping, &c., and may finally weary and prostrate them till they are no longer able to do their duty. Thus also electricity, caloric, cayenne pepper, ginger, &c., all innocent in kind, may, by excess of quantity and constancy of application, do injury to the organs.

271. *Poisons.* But there are other excitants which, in *any quantity* and however seldom applied, *have a direct tendency* to deprive the organs of the power to perform their healthy functions; as corrosive sublimate, arsenious acid, opium, prussic acid, &c. These are properly termed poisons.

272. *The procuring cause of Animation.* Whatever may excite or arouse it, we must never forget that the sole producing cause of all living action, that of nerves or blood-vessels, or their dependents, is the *vital force.*

273. *Man cannot make a vital product.* All external things and agents or motive powers, are the mere excitants of that force to action. No other power on earth is able to produce its action. No power but the vital can form a globule of blood, manufacture a secretion from it, or construct an organ out of it, or produce inflammation, fever, or the slightest irritation. All human ingenuity in its untiring efforts to this end, has failed either to manufacture or to discover the manufacture elsewhere than under the dominion of the vital force, of a single tissue, or the performance of any other vital function.

274. *Heat.* All motion of material bodies produces a disturbance of the equilibrium of caloric, making it more or less manifest. Thus the striking of steel against flint, or a horse-shoe against the pavement, or a match against a rough surface, manifests caloric ; while the melting of snow or ice absorbs it and diminishes its manifestation. So a stimulating medicine, as cayenne ; or power, as electricity, applied to the human flesh ; or the friction of flesh against flesh, as the hand to the body, manifests heat in that body.

275. *Effects on the System.* Whenever excitants are applied to a part, they set its nerves and blood-vessels in motion, and this motion develops heat, which, combined with the moisture of the blood (Lects. M. S.), warms, relaxes, and expands the vessels containing blood, and consequently, by providing more room for it, invites the heart and arteries to send a larger quantity to the special locality of the irritation. The consequence, if the part be very largely supplied with vessels, is swelling, irritation, and more heat.

If these vessels are for red blood in large proportion (as in the muscles)—redness. If the part is abundantly supplied with sensitive nerves—pain. All these are illustrated in a sore from a splinter run into the end of the finger, or in a common felon, or boil.

276. *Different tissues.* If the part to which the blood is invited, and in which it is accumulated or congested, is composed chiefly or wholly of serous tissue, as the cartilages, the ligaments, the tendons, the serous membranes and muscular fascia, there will be heat and pain, but little or no redness nor swelling. Such cases are called pleuritis, peritonitis, synovitis, fasciitis, phrenitis, &c., the termination "*itis*" being made to the end of the name of an organ to signify inflammation of that organ.

277. *Few permanent signs.* If the organ is not supplied, or but partially, with sensitive nerves, as the heart, the liver, the spleen, the kidneys, the lungs, the stomach, &c., there may be swelling, redness and heat, with little or no pain; so that these signs or symptoms, heat, redness, swelling and pain, may or may not, one, some, or all of them be present in inflammation. But they cannot be relied upon as always indicating it. *The only true and constant indication* is the fixed derangement of the equilibrium of the circulation or the nervous action, one of which is always present at first, and very soon both appear, in every case of fever and inflammation, no matter where located, nor by what cause excited.

278. *The action excited* may be of *a high or a low grade*, or may occur in, and be modified by, constitutions affected by various morbific causes, as the scrofulous, the tuberculous, the erysipelatous, the bilious, the mercurial, &c., &c. ("the unhealthy," 42), but *its essential nature is always the same*, viz., accumulation of blood in a part, with excitement of the arterial capillaries containing it, and collapse or compression of the absorbents, either occasioned by or finally producing obstructions to absorption by the venous and other radicles whose natural office is to remove it. And *the procuring cause of all this action is one, the vital force.*

279. *Different diseases.* How absurd, then, to divide this deranged action into parts, corresponding with the appearance of the exciting cause, as scarlet, yellow, spotted fever; with the season, as fall and winter fever; the country, as tropical and northern, eastern, western and southern; or the locality of the body, as brain and gastric fever, &c., &c.; to call them so many different diseases (or disease at all), and prescribe for the different cases different principles and means of treatment. No wonder that they who have considered fever and inflammation legion in number and chameleon in character, should never have learned anything certain respecting its nature, or agreed upon any judicious and efficient plan for its treatment. (34, 35, 36.)

280. *Suppuration.* In the cases in which resolution can not be effected, the stasis of blood becomes nearly or quite complete, and then the tissues, unsupported by circulation, become a prey to the chemical affinities among them, are reduced to a thick, yellowish white fluid called *pus*, with which coagulable lymph, secreted from the still vital parts, is commingled and accumulated, constituting the various kinds of ulcers, boils, &c. The casting off of this compound fluid, this mixture of the *debris* of the tissues and the healthy secretion, is called *suppuration*.

281. *Granulation.* When the injury is thus cleansed, or nearly so, the capillaries and coats of the arteries furnish from the blood proximate principles of material called granules, with which, by uniting them to the broken tissue, it builds up the wastes, and this process is called *granulation* or healing.

282. *Ulcers, Tumors, &c.* If the local circulation be only partially impeded, and the material deposited by it be not escharotic, but only mechanically obstructive, its accumulations form tumors, hard cancers, &c. But if it be very corrosive, even though not wholly obstructing the circulation, it produces lesion of tissue, suppuration, &c., as in bronchitis and dysentery. If the fullness of the blush could be confined on the cheek, or the presence of arterial circulation could be retained in the feet, till the arterial capillaries should lose their tone, and the absorbents, for want of nutrition, should lose their vitality, or capability of responding to the action of the vital force, they would be left to the sole dominion of chemical affinity, which would decompose them and destroy the tissue, the debris, or partially disorganized elements of which, now called *pus*, become obstacles to the circulation, accumulate in the cavity formed by the lesion, and constitute the various kinds of ulcers, boils, &c.

283. *Suppuration, Healing.* Let a soft part, through which lie nerves, blood-vessels, muscular fibres, &c., be bruised under the skin, by the severe application of some very rough substance, as an irregularly broken stone, the result is, that the parts of the tissue which are broken will be deprived of the conservative power of the vital force, and hence chemical affinity having full sway over them, will reduce them to proximate principles called *pus*, which will accumulate in the space that had been occupied by the tissue of which they are the debris or wreck, until a passage is effected for its egress from the body. Added to this *pus*, there is immediately cast into the cavity, from the uninjured parts, a healthy secretion termed coagulable lymph, of a character apparently much like the *pus* (except that the latter has lost its vegetative degree of vitality) for the purpose of building up the broken tissue. The discharge of this *pus* from the places of its accumulation is called suppuration. If the *pus* has been discharged through an outlet formed accidentally by the injury, or artificially by the lancet, so that it does not press upon and into and chemically decompose the surrounding vital tissue, and increase the extent of its destruction, the coagulable lymph is, by the vital force, formed into granules, or elements of tissue; these are attached to the broken tissue, one after another, in nearly organic order (42) (sometimes that of an eschar) till the whole breach is mended up, and the circulation becomes free and nearly equal; and this is termed *the process of healing, which is the last termination of inflammation.*

284. *Gangrene or Mortification.* In cases in which the circulation is at once totally suppressed, as by ligature, or the complete destruction of the arteries that nourish it, by whatever means produced, the tissues to which the blood should circulate, not being nourished nor defended by that fluid, chemical affinity (always resident in every particle of matter connected with the organization, as well as out of it) asserts its claims, at the same time, to every atom of the organized substance, and destroys it all together. This is *gangrene* or *mortification*, and is called by pathologists "the last stage of inflammation"—pathologists who declare that "inflammation is a simple act

of the constitution," &c. (42)—"purely physiological" (45)—designed to "close wounds and repair fractures" (44); "without which no important curative action can take place!" (Erichsen's Surgery, page 33.)

It has been clearly shown, however, that gangrene or mortification and the lesion of suppuration are the work of chemical affinity only, in opposition to the vital force that produces fever and inflammation, and are, therefore, no part or parcel of this process, nor consequence of it.

285. *The error and folly of the Faculty*—and yet medical men have committed the great error and folly of including them all in the same category, and calling them fever or inflammation in their different stages. When the vital force, having predominant control, has absorbed away offending matter and freed and equalized the circulation, without suffering chemical affinity to produce lesion, or destruction of tissue, they have called the process *resolution* or dispersion, and pronounced it healthy. When chemical affinity having dominion over some tissues, involved among other tissues, destroys those over which it has control, and the vital force, having predominating power over the rest of the tissue, preserves that from injury, casts off the products of chemical decomposition in the shape of pus, throws out a vital product termed coagulable lymph, or proximate principle of tissue, and mends up the breach made by its adversary, the doctors, not perceiving that one series of the phenomena is the result of the action of the vital force, and the other series that of the action of the chemical force, link all these actions together, and term them, resolution, inflammation, suppuration and gangrene, all different results of inflammation.

286. *Absurd conclusions.* Hence, when the vital force prevails they term the inflammation healthy and sanative (Erichsen, p. 33); but, when the chemical force prevails they term it unhealthy and destructive. And because, from disproportion of constitution or of circumstantial relations of the vital to the chemical force (there being more power in some constitutions than in others; and in the same constitutions at some times and under some circumstances than at other times and in other circumstances), the vital force sometimes prevails to save; and at others the chemical force predominates to kill; they pronouncing, in the former cases, the inflammation, a process that "takes its rise in purely physiological conditions, and holds its progress and decline under the same great natural [that is, physiological] laws of the constitution." But, when they see chemical affinity prevail in the process of suppuration, slow and molecular, or of gangrene, all in a mass, they call that also inflammation, and pronounce it, in its several stages and successions, fever and inflammation—"the two orders of disease which make up the great amount of human maladies, and form the grand outlets of life." (41.)

When they observe that no injury can be healed without inflammation (44), they excite it, producing adhesions of tissues to prevent dropsical affusions between them (42, 44, Erichsen, p. 33). But if they see the system in other cases doing the very same thing without their aid, when *they think* it should not be done, they administer the deadly mercury to prevent it (81). With one breath they pronounce it the great generator of all the diseases of the body; and with the next they utter the ridiculous solecism, that "inflammation is the only *disease* which the surgeon can excite at his pleasure" (Watson), to accomplish *the physiological* process of *healing* a wound! (44 Erichsen, p. 34).

287. *Mal-practice.* It is easy to see how these false estimates of the several processes and results involved in different cases of disease, should lead them always to a most absurd, and often to a most pernicious practice. In the first place, observing that, in cases in which fever is what they call high (frequently low), or unsuccessful, the patient often dies, and, having pronounced all the extra phenomena and their results *fever* or *inflammation*, they conclude that it is dangerous, in any case, to let the fever "run too high," though they often see it "producing a crisis," (that is, removing obstructions, and making a cure), without scientific or artificial assistance (44). Having, without knowing why or wherefore, attributed to these physiological operations the destruction of eight-ninths of all the human race (38), they have set themselves diligently to work to discover or devise some artificial means and processes by which, when their ignorance pronounces it disease, they may most effectually control it. Notwithstanding they have never settled any question concerning it (35), they have all agreed to call it disease (33, 34, 35, 36, 38, 39, 41); have divided it out into classes and orders, genera and species, and made it the *basis* of all the false systems of practice on the sick (28, 33, 41) (see their works on theory and practice)—and the *source* of all the confusion in doctrines of health and disease, and the character and *modus operandi* (action) of medicines, of all the medical men who have found medicine to be a "science of uncertainty," and its practice "an art of conjecture" (1, 19).

288. *Objections.* Medical men will say—If inflammation presses on the mouths of the absorbents, and stops circulation, so that suppuration and gangrene (partial or total death) follow, then these must be, as we say, "terminations of inflammation."

289. *Answer.* I have shown that inflammation is a result of *vital action,* and that these are results of chemical destruction of tissue or its vital ability to act. If it is caused by the one it is not by the other. No suppuration nor gangrene is seen when the circulation is free and full in every tissue of the body; so no inflammatory action is ever discovered in a dead body. *Inflammation and lesion* must therefore be *results* or terminations, *of the action of opposite causes.*

290. *Depletion.* They will say that by "cupping and leeching external parts they remove *accumulation* from a part," and by venesection they check determination to the internal organs; and that, if I strive, by counter relaxation and stimulation, as with a bath, friction, stimulating liniments and enemas, to do the same, I prove that I, as well as they, consider inflammation the disease to be removed.

291. *Answer. By removing the blood from the body, they do not alter or correct the derangement of equilibrium;* but they do so debilitate the *whole,* that the equilibrium is seldom afterward restored.

292. *By equalizing its distribution in the body, I both correct the derangement and restore equilibrium and health* to every part, and retain the power to maintain them in the future. They relieve the inflammation by destroying the power to produce it. I relieve it by removing the obstacles to a free circulation. In other words, they *kill the fever,* which is contending with obstructions; *I remove the disease,* of which the fever gives me the knowledge.

293. *Objections. Changes in Blood.* "But," it will be objected, "there are changes in the constitution of the blood in inflammation, and these can not be considered healthy actions." Answer, that depends on the cause and character of those changes. If they are *vital*, they consist in the formation of coagulable lymph to produce "adhesive inflammation," "glue parts together," "close wounds," &c., (42, 44). But, if the changes are the reduction of blood to its original elements, they are chemical, and not only no part of inflammation, but directly opposed to it.

294. But, again it is said, "*Inflammation continues in and about lesions, until the destruction of the part is completed.*" Very true, and that is proof that it is a vital, conservative and healing operation, designed and intended to mend up the depredation; and faithful in its efforts to accomplish its mission, as long as it can do any good. It never *entirely* surrenders a part, till chemical affinity obtains complete dominion. Nor can the part wholly die, so long as the inflammation in it is general and active.

295. *Difficulties.* The student, amateur, or professional man who will take the trouble to bring all the "difficulties of inflammation," to the test of my descriptions of the conditions in which it is observed, will find them readily and philosophically solved on the vital or the chemical principle.

296. *Explanations of Difficulties. Velocity of circulation through inflamed parts.* The above views of the vital processes and conditions termed inflammation, and of suppuration and gangrene, explain all the facts witnessed in all the cases, and, of course, may be relied upon as essentially true. For example: It is said that in some cases the blood flows more freely through an inflamed part than one that is not inflamed; and that in others it flows slower or is impeded. The first of these statements is true in all cases that "cure themselves," that is, cases in which the determination of blood to the part does not exceed the power of the absorbents to remove it more rapidly than it *ordinarily* flows in, but not so rapidly as it flows in at the time. In other words, in all cases in which the pressure of the distended arterial capillaries on the absorbent radicles, does not reduce their excess of absorbent power so low as to prevent them from absorbing more than the quantity ordinarily thrown to the part, and soon relieving when the pressure is removed.

The second (the stasis of circulation), occurs in all those cases in which a tumor or an ulcer is formed, or a lesion and suppuration are produced. For it is evident that the blood does not circulate freely through a cancer, a boil or a bruised part. But even in these cases, the inflammation extending around the part obstructed by anastomoses, (the connections of arteries with each other) the circulation through the limb, on the whole, will be greater than usual, till the obstruction extends so far as to overbalance this conservative power over the whole, when less blood than usual will pass *through the whole limb*, and it will wither and decay, or mortify and slough.

297. *Localities of inflammation.* Not being able to draw any definite physiological nor pathological lines between the different cases of inflammation, medical men have attempted to name it according to its localities; general, as ossitis, enteritis, bronchitis, fascial, tendonous, &c.; and particular, as dental, maxillary, cranial; duo-denitis, ileitis, jejunitis, colleitis, rectitis, pharyngitis, laryngitis, tracheitis, bronchitis, &c., through every tissue and organ of the body. (See Dr. Gallup's Institutes, as good as any system, and based entirely on this principle.) Thus he calls every case of

inflammation, disease, and fastens it first on the fibrous, the serous, the mucous, the muscular, the nervous, the glandular, and the osseous tissues. Then he divided those above into every small locality, and the inflammation of each is called a special disease.

But it is evident to the most careless thinker, that inflammation no more changes its character by change of locality in the body, than a man does his by traveling through the country, and resting a short time in the different cities of the land. Indeed, I have thought that fever and inflammation are well represented by a man now traveling over the country, and then confined to the city. In the former, he breathes and moves more freely, and is comparatively at ease; in the latter, he is incarcerated, and must step and breathe short and quick, or he will be overrun and demolished by extraneous forces.

Inflammation usually commences in some one of the *prominent* circulating tissues; but in most cases, it soon spreads into others, and involves extensive regions. The *modus operandi* of its diffusion is this: As one capillary is filled and distended, its neighbor is compressed, and the circulation in that is impeded. It swells, and in the same way annoys its neighbor, and so on. As the obstruction becomes more general, the blood is forced in greater quantities to even distant tissues, and excites *them* to inordinate action, and thus the "local inflammation" is soon "attended by general fever," and this fever is said to be "sympathetic with the inflammation." Presently this fever *concentrates* on some irritable organ, whose high action invites the blood from the *first*, and thus the inflammation is said to be "translated," and the change is called *metastasis*. Each tissue manifests the action according to its own structure and plan of operations; yet that action is constantly the same in nature and design, all the differences being explained by reference to the structure and functions of the tissue and the character, action and tendency of the exciting cause. I give illustrations.

298. *Cases. Immersing the feet, hands, &c.* Place your hands and your feet in water as warm as you can comfortably bear it, wash and rub them there till they become hot, red and swollen. Take them out and rub them dry with a towel, and your feet will feel quite tender if not even sore. So would your hands if they were not more accustomed to resist the heat. Now look at your feet and you see no venous blood. It is all forced away from the surface by the inordinate action of the vessels stimulated by heat, while the expansion by heat and moisture of the arterial capillaries, has given place to an unusual quantity of arterial blood, causing swelling; and the two processes, rapid absorption and rapid circulation, combine to change the external or chiefly venous blood, to a greater arterial predominancy, and of course, a brighter red than usual, and the stimulus given by the fresh arterial blood to the nerves excites soreness. These results will be more strikingly manifested, when you immerse in warm water hands or feet that have become cold, blue and numb.

This accumulation in a part of arterial blood, with excitement, usually manifested by some or all of the symptoms, heat, redness, swelling and tenderness, soreness or pain—three degrees of nervous manifestation—are collectively called *inflammation*.

If the feet, &c., have not been very long kept in the water, so as to deprive in a measure the arterial capillaries of their power to contract to their proper dimensions, they will contract, and the venous absorbents soon remove the surplus accumulation. When the equilibrium is restored, the swelling subsides, the heat escapes, the surface becomes paler and the tenderness or soreness vanishes. This is called resolution of the inflammation; and it always takes place in all cases in which the excessive stimulus is not continued, and there is no internal obstruction to the circulation. It is as I have already said, only when the arterial pressure to a part, and consequently excessive stimulus of the tissues of that part or the pressure of the circulation from other parts toward it, are continued till the arterial capillaries are so overwrought as to lose the power to contract to any thing like their proper dimensions, that the power of resolution is destroyed, and the inflammation becomes permanent, and fruitless in its efforts to recover equilibrium.

299. *In the case of a Blush*, the arterial capillary excitement, heat and expansion produce the fullness and redness; but, the action of the exciting cause being momentary, the restoration of the equilibrium is also momentary. In the case of the bathed feet, the action is longer continued, more heat, swelling and a keener nervous sensibility are induced, the prostration of tissue becomes greater, and, of course, the resolution is slower.

300. *The external surface. Treatment.* Inflammation of the surface is excited by many causes; but the disease consists in a closed condition of the emunctories and of the arterio-venous capillaries, checking perspiratory depuration, and generating and confining caloric. In this case, the applications to the surface should be cool and moist, to absorb the caloric and relax the tissue, that the depuration may be effected and the circulation relieved; and bland drinks should be administered to supply the water that has been removed by the previous excitement. All this is effected by simply equalizing the condition of the secernent and the absorbent tissues, which neither blood-letting nor poisons ever accomplish; and hence, the patient wholly recovers under the influence of the former practice; but *never* does while the latter is continued. *Blood-letting, cupping, leeching, scarifying, calomelizing, narcotizing, blistering, freezing and starving*, which make the case the more dangerous the longer and more vigorously they are applied, *must all be stopped*, long before the patient can recover from disease, or their pernicious effects; but lobelia, cayenne, vapor baths, any innocent tonics and stimulants, may be used as needed, till the patient is perfectly well. This fact alone shows which practice is what nature demands, and which is destructive, and also shows that nervous and arterial excitement is not the disease to be subdued.

301. *In Erysipelas*, the exciting cause of the inflammation is a very irritating agent (no matter what, but always of the same character), which keeps up a constant excitement. This causes a burning pain, much heat, and, finally, debility, whence follow stasis, suppuration, &c., mechanical and chemical effects.

302. *In Scarlatina*, either a similar irritant, but not the same in all respects, or perhaps the same irritant, under different conditions of the tissues, provokes the vital efforts to the production of different symptoms, and gives to chemical affinity an opportunity to produce different pathological results. And similar causes, all extraneous to the vital force, produce the different manifestations of tissue and its destruction, in *measles, rash, small-pox*, and all inflammatory and painful cutaneous derangements.

303. *Mucous Membrane.* Inflammation of this membrane, wherever situated, is excited by various causes; but the disease consists essentially in the too great relaxation and excitement of the secernents, and the consequent contraction of the absorbents; so that, instead of discharging mere mucus, as in health, it discharges coagulable lymph with the mucus, and this is called muco-purulent matter. In the eye this can be seen forming abnormal blood-vessels, and supporting a semi-vital membrane that covers the sclerotic coat of the inner canthus to the iris, and sometimes extends entirely over the pupil, producing blindness. In these cases, the indication is to equalize the circulation over the whole system, by means of a vapor bath and anti-spasmodic and soothing drinks, and to check the determination to the part affected, by the use directly of cold water and astringent lotions, constantly applied. A strong astringent to this parasitic tissue, applied for some days, while the surface is kept freely open and the bowels healthy, will so close it as to obliterate the false vessels, stop the exudation into them of blood and coagulable lymph, when, having lost their vital support, they will decompose, and may be wiped away with a silk handkerchief. In the inflammation of the alvine canal, aromatics and mild astringents should be used, as drinks and enemas, in connection with the bath. In the lungs, inhalation of astringent aromatics, as witch-hazel. While these astringents are given, care must be taken to warm and relax the surface, and invite away the circulation from within. If tormina or pain within occur, the astringents should be omitted, and baths, aromatics and nervines used, till the astringents give no uneasiness, when they may be repeated.

304. *Bronchitis.* This is inflammation of the lining membrane of the bronchial tubes. Here we have access to the part affected; but what treatment does it need? The abstraction of blood, not from the body, but from that tissue; and this is effected by exciting other tissues to high action, especially the external surface. Meanwhile, care should be taken to soothe the irritated membrane by inhaling relaxing and aromatic vapors or gases, and taking these and mucilaginous substances internally.

304 *a.* *Enteritis* is a name given to an inflamed condition of the mucous membrane of the intestines. It will do for the whole alvine canal. In this case, the blood is accumulated beyond the necessary, healthful measure, in the internal canal. If morbific agents within have excited and called it forth, they should be removed by emetics and enemata. If the irritation was without, as in a cold, and the blood forced to the center, it is likely to be of the congestive order; but if it commenced by irritation of the internal canal direct, it is more likely to be of the active kind. Both cases require the same character of treatment, viz., the relaxation and stimulation of the surface and the soothing and cooling of the alvine canal, and astringing it, if necessary.

305. *Serous Membranes.* In *inflammation* of the serous membranes, having no access to them, we must be content to depend wholly on the general equalization of the circulation, without any local applications; and we find that the All-Wise "Former of our bodies, and Father of our spirits" was aware of this, and so constructed those membranes, and gave them a recuperative power so great, that if we do *all* we can, *where* we can, they will need none. Thus we find it quite as easy to cure pleurisy or peritonitis, as bronchitis and enteritis; or erysipelas and scarlatina; and, while Allopathy

acknowleges that her depleting and antiphlogistic treatment often fails, and sometimes kills, the Physio-Medical treatment, faithfully applied, never fails in cases of a good constitution, taken at the access. In over twenty years extensive practice, we have never lost a case of pleurisy, peritonitis, phrenitis, bronchitis, enteritis, erysipelas, scarlatina, rubeola, nor variola, when we were the only physician in the cases, and only two or three of them all when we had "any part or lot" in the treatment.

306. *Pericarditis, Pleuritis and Peritonitis* are names used to indicate the state called inflammation of the smooth membrane that lines the cavities containing the heart, lungs, stomach, and bowels—viz., accumulation of blood, with excitement in that membrane.

It is caused by abstracting, too suddenly, and in too great quantity, the heat from the external surface (and sometimes the lungs, by breathing chilly air, and even the alvine membrane, by eating ice and drinking ice water), and thus contracting the caliber of the external and the mucous capillaries, so as to make them refuse admission to the blood, and compel the heart to send it to the internal serous membranes.

Here it is evident that no direct application can be made, as in the case of the mucous surfaces. The treatment must be directed wholly to the equalizing of the circulation, by the relaxation of the external and the mucous surface.

Blood-letting reduces the quantity of the blood, but does not equalize its distribution. It also reduces the power of the tissues to recover their equilibrium of action, and therefore does much harm and no good. Many die because of it, who would recover without it.

307. *Arachnitis.* In arachnitis, inflammation of the arachnoid membrane, that which divides the cavity of the cranium, so as to present one surface toward the dura-mater, or lining membrane of the skull, and the other toward the pia-mater, which covers the surface and the convolutions of the brain, and involves between its plates nearly all the blood-vessels that support and those that purify the brain, we have a locality of inflammation entirely beyond the reach of any external application. Blood-letting, to the utmost extent to which the power of life would permit, would reduce the strength and fullness of the pulse, but would not restore the equilibrium. which is the only cure. It may be said that many have recovered under it. So they have, but in spite of it. The recovery was effected by keeping the surface and lower extremities warm, and giving diffusive stimulants, which would have done it much better before the blood was extracted, and saved the health and strength of the patient in the cases that recovered, and the lives of thousands that have been wholly sacrificed to this barbarous practice.

308. *In Scrofula and Cancer,* the morbific cases are not so irritating to the nerves, as those of ulcers and boils, and hence we have the swellings and chemical suppurations, and sometimes gangrene, without much heat and pain. In scrofula the morbid cause is somewhat corrosive, and hence we have often open ulcers and suppuration. In cancer, the morbific cause is not corrosive; it accumulates and remains a long time without producing any great disturbance, till it finally checks altogether circulation in the tissues in which it is imbedded, when chemical, having the advantage over vital action destroys the tissue. Hence, too, the open cancer often remains for a long time about at a stand, the battle between life and death being nearly equal.

But, in all these cases, the inflammatory act is the same. In scrofulous tumors the abscess lancet will open them, and nature will cast out all the matter; in cancers, it is necessary to use some severe escharotic or astringent to remove that which clings so tenaciously to its location, that unassisted nature cannot disengage it. Hence the cancer plasters, till the morbific matter is removed, and the poultices to cleanse, and the salves to heal the wound,—that is, to protect it from injury and keep it soft and moist till nature heals it.

309. *Cancers.* When the morbific matter is not corroding to the living, healthy and freely acting tissue, it obstructs only mechanically and forms a tumor which may exist a long time in the tissue, without producing lesion. This is called the *cancer.* Little inflammation is manifest, till lesion is produced by artificial means, or the pressure becomes so great as to entirely prevent circulation, when suppuration will commence as in case of the splinter, and will continue with inflammatory action, till all the obstructing material is removed, when it will heal as kindly as *the same constitution* would, if a splinter had been thrust there and withdrawn. But all these distinctions are to be ascribed to the different characters of the exciting causes, and the different states of the system in which they are excited. All that can be called inflammation in any of these cases, is the accumulation of blood with excitement in the tissues, and whatever of granulation is produced, is the result of the conservative action of the vital force, designed, as Hunter says, to bring about a reinstatement of the parts to nearly their healthy condition (42).

310. *Ulcers, Boils.* In cases in which the circulation is so obstructed by internal morbific matter, as to induce suppuration without the aid of a bruise, &c., the matter so accumulated is sometimes very corrosive, decomposing promptly, all the tissues, even the bones (142, 143, 148 to 151) and producing that species of complete destruction called an abscess—an ulcer. If the material is not quite so destructive, it may remove the muscular tissue first, and afterward the fibrous, in the shape of what is called a core, as seen in *boils.*

If inflammation and suppuration occur in some conditions of the system, they are called scrofulous; if in others erysipelatous; in some cases the inflammation is called acute, in others chronic, but the action is always the same. Thus the Allopathic faculty call that which is permanent, one, indivisible, always the same under all circumstances, by different names, and give it different characters and treatment according to its circumstances, instead of calling it always by the same name, and treating it always in the same manner, and removing every obstacle to its free and universal diffusion.

311. *Let a splinter* of wood be thrust into the flesh: the circulation through that point is impeded, the blood accumulates in the arteries broken, and excites the tissues surrounding the injury to an inordinate degree of action. The blood rushes by the impediment through anastomoses into other arteries with still greater velocity, producing great excitement and heat. This heat, combined with the moisture of the blood, relaxes and distends the part, and produces the redness and swelling and often the pain, which is only a notice given to the general system that such a department is injured; and all which combined, are what are called the most prominent symptoms of inflammation. Thus the circulation through the locality of the splinter is

arrested, while that round about it is increased, until the arterial capillaries are so distended as to close the absorbents by pressure, when the circulation there also is impeded; but the irritation remains, and, of course, the heat, soreness and pain continue. Those parts of the tissue that are thus deprived of the support which a free circulation gives them before the introduction of the obstructing body, now become the easy prey of the chemical affinity always resident in their elements, and they decompose and turn to pus. This loosens the splinter which, if one end be through the surface, the pressure of the tissues on it forces out. If deep seated, the destruction continues, and the pus accumulates, till either it corrodes its way out or is removed by artificial means. This destruction of living tissues, and removal of the debris or its elements, is effected, the first by chemical action, and the second by vital, and is called *suppuration.* As soon as the splinter is removed, the arterial capillaries throw into the vacancy coagulable lymph and blood globules or proximate principles of tissue, which are arranged in organic order, and the tissue wasted is rebuilt.

312. *Fever and Inflammation.* We are now able to describe in a nutshell, what is properly indicated by these words. It consists essentially in the accumulation of blood with excitement in a tissue. Its usual *symptoms* are heat, redness, pain and swelling; one or more, in many cases, imperceptible. Its terminations are *only* resolution; the casting away of effete matter in the course of suppuration; and the granulation and adhesion which are called the healing *process.*

Therefore, inflammation is not disease, but nature's efforts to prevent and cure disease, and should not be subdued but aided in our practice.

Suppuration and gangrene often improperly attributed to inflammation, are the results of chemical action (280, 284).

Hence it is not wonderful that they who call it disease and strive to subdue it in practice, should never learn what it is, nor what is "*disease,* nor what is a suitable remedy" (Rush 6).

313. *Fulfillment of my promise.* "*Fallacies of the Faculty.*" *Quackery.* I think I have now written enough (though under very unfavorable circumstances, with a jaded intellect and in odds and ends of time chiefly occupied with other subjects of thought and action, as business and professional avocations) to convince all the thoughtful and candid of my readers that the great "Error of Errors," the fatal "fallacy of the faculties" of Allopathy, has ever been the adoption in practice of the doctrine that irritation, fever and inflammation are essentially different from each other, and all entitled to the appellation of *disease,* and treated according to this doctrine. I have shown clearly enough, that the reason why they cannot comprehend its nature (35) nor its tendency (19); nor the character and tendency (20 and 78 to 151) of the remedies used to cure it, is because they refuse to recognize and treat it as "a salutary operation," "for the restoration of injuries," "an effort of nature," "of only one kind," "curative," &c. (42). But, condemning it as constituting the "orders of disease that make up the great amount of human maladies and form the grand outlets of life!" (41), they must, of course, contend against its action, with *means and* "*measures*" which *their experience* informs them are the most effectual to *subdue it. Hence* the *deadly narcotics* for the nerves; *the lancet* for the circulation, and *mercury* to "regulate the secretions," and "control adhesive inflammation," have ever been *their trinity of remedies* for this tri-headed monster—this

"*irritatio-febrile inflammation,*" (all exhibited at once in phrenitis) *called disease.* Hence, too, the united warfare of Allopathy and all her dutiful children, against giving to a sick patient any thing that will excite "*this disease,*" such as cayenne, ginger, or other spices; or even the most pleasant drinks, or other nutritious aliment. Hence their warfare against vapor baths, exercise, and even cheerful company—which all "excite that terrible hydra-headed dragon, *fever,* whose "nature," character, "course and termination," are "still problems in" *their* "medical science" (28 to 38).

Here, it seems to me that I might, with a good grace, bid Allopathy farewell; but I am met with an answer in the shape of an alternative with which I shall yet have much to do, and therefore I may as well attack it at once, and break the force of its future opposition. The alternative to which I allude, is the one to which all sensible and scientific men repair, when they have no true principles to guide them—I mean the final resort:—

314. *Experience.* By experience is meant that information or those conclusions, habits or feelings which we derive from observation and demonstration. These are, indeed, the *only means* we possess of making *sure to us* the knowledge of *any thing;* and, if conducted on right principles, and in a natural or scientific manner, they are infallible. When perfect in character, and sufficient in extent to grasp examples that illustrate all its doctrines, they soon make manifest and certain to the experimenter, the true principles that constitute the science. If therefore, the Doctors have no science (1 to 18), it must be because their experience is false (19), having been conducted with one end in view, by the aid of means that tend to another. They have labored to cure disease with means that tend to make it, and to kill. How long must they experiment in this way, to learn the science of life, and the art of healing? How long before they can say any thing else than, "*fallax experientia!*" (19). How long before they learn any thing of "the action of external agents on the body" (20); whether they are killing or curing their patient (20, 27); whether they are or are not "multiplying diseases and increasing their mortality?" (26).

But let *us* not be satisfied with asking such "hard questions." Let us give the answer in the one short word—*never!* and proceed to show them what they are slow to learn—the character and tendency of their chief "*remedial agents,*" and the consequent evil influence of *their* "*Experience.*"

Having no science (4) or demonstrated principles (5), Allopathists "go for experience," (Prof. Harrison, Rec. vol. x, p. 10.) and yet, notwithstanding their experience has taught them that opium, lancets and mercury will surely kill a well man, if they give them freely, they still call it false (19). Hippocrates said "*Fallax experientia.*" And Abercrombie and Jackson repeat the slander (19). On the other hand, they declare that even the most nutritious food and pleasantest drinks may become poison when given to a sick person (Dr. Locke on Toxicology).

Even my excellent friend, and, in many respects colaborer in medical reform, who has learned, *by experience,* most surely, that antimony, opium and calomel, "are absolutely poisons," and that water and coarse bread, raspberries and cranberries are absolutely nutritious and remedial, not having got rid of the erroneous idea that "fever is both a disease and a sanative effort," &c., (Discus) joins them in the condemnation of the very means by which he acquired all the knowledge he possesses as a guide to the true character and action of any thing between opium and calomel, and "grits" and cranberries! Experience, he thinks, has nothing to do with settling such questions. It is purely "a question of science" or knowledge. Pray what are any sciences but the fruits of discovery and experiments?

Let us therefore learn from observation and the experiments of somebody, if not ourselves, what are the character and tendency of the remedial agents of Allopathy. But let us not, like others, be deceived by a wrong interpretation of the facts of experience.

315. *The character and action of remedial agents.* We here see clearly the reason why medical men of the Allopathic school, have never been able to determine the character of agents (20), or their modus operandi on the system (20, 85 to 89); whether they should call them food or medicines or poisons (98); whether sometimes one and sometimes the other (96). Compare 49 to 54, with 55 to 70, also 71 to 73 with 74 to 79. Lastly, 78 to 84 with 85 to 151, and it will be seen that the greatest confusion of ideas, and uncertainty of knowledge, even of matters that can be observed by every body, prevail among medical men of the highest distinction in regard to the above subjects.

As *all irritants may excite that accumulation of blood and action which constitutes fever*, if any are administered, in moderate quantities, when there is power in the system to defend itself against their mischievous action, and get rid of them, they are called "good remedies;" but, if the system is feeble and yields to their deadly grasp, the same agents are called poisonous, mischievous, destructive.

316. *Remedies the cause of disease.* Of 135 forms of disease described by Prof. Eberle in his "Theory and Practice," he gives, among the causes of forty-two, some of the very remedies he recommends to cure these and others.

Dr. Dunglison, in his Theory and Practice, gives to a few of the Sam sons of Allopathy, viz: Mercury, Lead, Arsenic, Tobacco, Blood-letting, Rye-spur (secale cornutum), Copper, Antimony, Cantharides, Opium, Nux Vomica, Strychnia, Brucia, Alcohol and Acupuncturation, the credit of producing thirty of the worst forms of disease with which the human body is afflicted, and yet he was far too cautious of the reputation of poisons, and too ignorant of their real character and action, to do half justice to the subject. They are the chief causes of many other forms of disease, as dyspepsia, diarrhea, dysentery, scrofula, apoplexy, herpes, phthisis, and a host of other forms of disease not named among their evil effects by either him or Dr. Eberle, though each of these gentlemen enumerates some that the other does not, and omits some that the other names as caused by the "remedies."

How valuable must be the remedies that produce such a list of terrible forms of disease, especially as many of them are never seen in persons who have not had the honor to have been treated by the Allopathic faculty!

How can they ever learn what are "suitable medicines" (6), while they persist in treating every form of disease with deadly poisons and destructive instruments?

317. *Blood-letting.* As a remedy in fever and inflammation, in the legitimate Allopathic practice, "blood-letting ranks pre-eminently the first" (Marshall Hall (50). "The best because the most effective" (Clutterbuck 51). "The most proper mode of depletion" (Paine 52). "The sheet anchor of hope" (Paine 54). "No substitute can be found or desired for it" (Morehead 53).

Can any remedy have higher recommendations? Would not the Allopathic practitioner who neglected to bleed a case of fever or inflammation, deserve severe censure from the faculty, whether he lost it or not? Is it right in any case to trifle with uncertain means when we have a remedy for which "no substitute can be found or desired?" Thank God, many Allopathic doctors have, from their observation and experience of its deadly results, ventured to reject it altogether, and to resort to means that are suitable and effective.

But, as this is not Allopathy, we will examine carefully the therapeutic operation of blood-letting, and see how far it merits our attention.

In the first place, in fever and general inflammation, the digestion and nutrition are usually suspended, while the wear and tear of the system are increased. It is therefore important that the tissues should have the benefit of all the nutritious matter already in the blood, till the equilibrium is restored.

But blood-letting takes away a portion of this nutritious matter, and thus becomes, as Hunter says, "one of the greatest weakeners" (55), for which, as Professor Morehead says, "no remedy remains for counteracting or removing the injuries which it has inflicted" (60).

Secondly. The removal of blood permits the capillaries of the arteries to contract still more, and this contraction is the greatest where the vessels are the least debilitated by too long excitement; hence the irregularity of the circulation is still the same if not greater, certainly no less; and from this contraction of the vessels "to adapt themselves to the measure of blood that remains," there arise a "nervous irritation," a "palpitation of the heart, a pulsation of the arteries," that "add as largely to the exhaustion as the depletion that produced them" (67), till, by being bled "again and again," by the ignorant, reckless operator, the patient expires, a victim "to the treatment instead of the disease" (J. M. Good, 67).

Thirdly. As the capillaries are diminished by the removal of the pressure of the blood from their elastic coats, the globules adhere to those coats and to each other, and soon block up these vessels, and produce the very stagnation which the blood-letting is perpetrated with intention to prevent.

Fourthly. Immediately on the stagnation of the blood, a change in its composition commences; and, because of this well known fact, blood-letting is recommended to prevent this stagnation and *keep* it pure and healthy! It is *practiced* to prevent or relieve plethora in pregnant women, and men disposed to apoplexy. But I have shown that it tends, by its weakening influence, to *produce* stasis, and of course deterioration, as any one can observe in the cases of persons who are thus bled, or of those who suffer often from spontaneous hemorrhage from the mucous tissues.

Fifthly. By reducing the quantum of that fluid, blood-letting both diminishes and depraves all the secretions of the system. In whatever light we view it, then, blood-letting tends directly to the destruction of some important sustenance or function, consequently *to death rather than to life*.

318. *Mercurialising*. Inflammation is indispensable to the healing of a wound (42 to 44); but mercury prevents this healing process by "stopping the effusion of coagulable lymph," the only means of healing wounds (92); "controlling adhesive inflammation" (81). It "limits or removes affusions" (84). "Deranges the vital forces" (93). Takes the place of the disease (U. S. Dispensatory, 94). It "promotes scrofula and glandular diseases

and hastens decomposition" (95). "It is a powerful depressor of the energies of life, and demolishes the very pillars of human health" (96). "A Samson to do evil" (McLellan's Surgery, 105). "It produces delirium, palsy and epilepsy" (Bell, 99). "Destroys the red blood, pulls down parts of the building" (Watson, 109). Destroys the glands (124) and the bones (100, 141), and "for ever deprives the patient of a perfect restoration" (Good, 119). See Nos. 78 to 151, particularly 146 and 148 to 151.

If mercury produces such effects as these, it may well be pronounced "the great anti-febrile, anti-inflammatory alterant of the materia medica" (78), since all its *alterations tend to* death, and destruction of even the bones, which the very grave will spare and preserve, if it receives them before they are decomposed by mercury. If it is *anti-febrile* and anti-inflammatory, it must be so because fever and inflammation tend to health. Be that as it may, it would seem scarcely probable that any man with his eyes open to the above *effects* of this "greatest and best remedy divine goodness ever revealed in answer to the diligent search of man" (78), would desire to *enjoy* these effects, as "substitutes" for the fever and inflammation (93, 143).

318 *a*. Of the aids to mercury, in its great work of "controlling inflammation," I need only say of antimony, digitalis, &c., that they are merely humble followers in the same great labor of "demolishing the very pillars of human health." They work after the same manner, and to the same end, as their great predecessor, in the battle of disease and death against the powers of health and life.

319. *Narcotizing—Opium.* But, let us now take notice of that other "*magnum Dei donum* (great gift of God), for the relief of human suffering" (Harrison), "more extensively employed than any other single article of the materia medica" (71) "for the relief of *nervous irritation* in its various forms"—this "foreign substance," which is "contrary to nature," and "makes inflammation of the brain and of the stomach and bowels worse," perhaps incurable" (74); "never to be got rid of perhaps through life" (74); a means by which "innumerable infants have been irretrievably ruined" (Eberle, 76); a *remedy* (?) by which seven times as much mischief as good has been done on the great theater of its use (76 *b*); that "dangerous sedative, as deceptive as the serpent of Eden, and its effects too often equally fatal" (76 *c*).

Now, as "irritation" is considered a dangerous "disease," calculated to "exhaust the vital powers," as much as blood-letting does (67), it seems rather strange that a drug so mischievously exhausting as opium and its like are described to be, should be recommended to *keep up* vital action and *restore health.* If opium deadens the nervous system, and checks, through it, the circulation, including the secretions and excretions, and therefore prevents the healthy purification of the body, retaining the morbific and ingested agents within it, and the blood to stagnate, and all to be decomposed, and thus in their elementary state to become corrosive agents, engines of mischief to the system, can it be desirable to procure a temporary relief from suffering, by the substitution of the sedation of narcotics for the "irritation" of the nerves, by which alone they and all the rest of the system are preserved from destruction? Yet such is the uniform—the unavoidable effect, whenever opium is given to allay irritation! Being "contrary to nature" (74 *b*), it can not reasonably be expected to aid nature in the removal of disease.

Here, then, it is manifest, both from the testimony and the experiments of its best friends, that opium is indeed "as deceptive as the serpent of Eden, and too often equally fatal" (76 *c*). Other narcotics are similar in nature, and, of course, produce the same effects!

320. *Of the minor operations of Allopathy,* such as cupping, leeching and blistering, I need say but little, except that they are considered by their advocates, hand-maids and helps-meet, to the cardinal practice of depleting, mercurializing and narcotizing. Except leeching, they are based on the correct principle of counter-irritation, and would be good but for the fact that they are so circumscribed, and effected by such *means*, that they *do* more mischief than they *relieve*. Cupping, leeching and blistering destroy texture, and leeching and blistering inflict on the body poisonous effects as well as wounds which it is often difficult to eradicate. Phlebitis and strangury are among the very pleasant effects of leeching and blistering, and gangrene and death have many a time succeeded both.

321. *Good food and medicines rejected.* As good food always excites the action of the tissues of digestion, it increases a fever; of course they who believe fever to be disease, will condemn good food as poison. Dr. Locke, in his Lecture on Toxicology, says that even our most approved articles of food, *may become* poisonous by concentration or injudicious use. As a chemist he ought to know that their character can never be altered while they retain the same constitution, whatever may be the conditions of the system to which they are administered. And as a physiologist and a physician, he ought to know that, to make them act in a proper manner, that is, according to their nature, he should remove the wrong conditions of the system. Good medicines are condemned for the same reason.

322. *The great error of Allopathists* in deciding on the character of a remedy as sanative or destructive, physiological or pathogenetic, consists in their not ascertaining whether the remedy invites and aids irritation, inflammation and fever, or provokes them to make efforts to expel it. The former are sanative, "curative;" the latter are pathogenetic, "destructive"—"poisonous," not so by quantity and injudicious use, but by *nature* and *tendency,* in *any* quantity and by *any* use.

And all systems that involve the same errors in regard to these vital manifestations, involved the same error, however circumscribed their action on the system. We here learn that all the reform there is in the systems that involve *any* violence or poisons, consists merely in the more limited application of them, but not in the correction of the principle, and of course, are liable at all times to fall back to the old extreme. These *are not radical* and *permanent* reforms.

323. *Medical Reasoning.* Professor J. P. Harrison said, "We do not reason on medicine as we do on other subjects." "Disease is an unnatural condition, and must be met with an unnatural remedy." (Vol. X Recorder, No. 1).

It is even so. Hemorrhage must be stopped by blood-letting, diarrhea by physic, salivation by mercury, and stupidity must be roused by opium!! But all these "doctrines" and practices arise from their ignorance of or disobedience to physiological laws, and the character and action of these their favorite "remedies!". And all this false or unique "reasoning," arises from the one fundamental error inserted as a postulate in their medical syllogism, viz., "irritation, fever and inflammation are disease"—"the three orders of it that make up the great amount of human maladies and form the grand outlets of life" (41).

They reason thus: "Diseases should be cured [very true]. Irritation, fever, and inflammation are diseases [false]. Therefore *these* must be cured" [false].

If the second postulate were true, the third would be legitimate, and the practice of depleting and narcotizing, mercurializing, freezing and starving would be scientific and successful.

I have proved that *these are not the disease*, and of course, not the affections to be cured. But they admit the error without proof, or rather against their own positive declarations (42, 43, 45) and their conclusive demonstrations (44, 206 b). Yet they go on—"progress!" "If disease, fever, irritation, &c., must be cured, it must be cured with something that will cure it" (not with that which will excite and increase it. Having no positive science (4), they go in for experience, which is no better (19). "All experience shows that opium and other narcotics will allay and check irritation (71, 73); and that the lancet and sedative poisons, as digitalis, antimony and mercury, will reduce fever and inflammation (53, 54, 78 to 84), and that ice and starvation will complete the business of subduing what we dare not effect by depletion. Therefore,

"These are our remedies for irritation, fever and inflammation!"

Again,

"Vapor baths, air, food, stimulants, as cayenne, ginger, spices, &c., increase irritation, fever and inflammation (which are disease), therefore these are proscribed!"

But, lastly,

"We find that sometimes disease (irritation, fever and inflammation) cures itself, or is cured by the very stimulants above proscribed! Therefore, we believe that they are sometimes sanative (44) and sometimes destructive" (38, 40, 41), and that, of course, lancets and cayenne, lobelia and calomel, asarum and opium, hot water and ice, feeding and starvation, are, like the particles, *very, large, long, and short, in language*, destitute of any qualities of their *own*, but dependent on their relations to other things! They are all poisons or good medicines, according to the injudicious or judicious use made of them! that is, as the patient dies or lives, "*post hoc*" (after their administration)! "They are all good medicines in skillful hands;" that is, the hands that have never learned whether they are, in their nature, poisonous or destructive, sanative or healing! But the most innocent of them are rendered very dangerous and destructive by the simple rejection, by the administrator, of the doctrine that irritation, fever and inflammation are disease, and the using of them according to the notion that these affections are "physiology deranged." Such is the "reasoning" of Allopathy! and well did Prof. Harrison say it is "not as on other subjects."

It can scarcely excite surprise in any reflecting mind that has perused carefully the preceding pages, that from such premises and such a course of reasoning, medical men should have come to the conclusion that "Allopathic medicine is not a science for a methodical mind, but a shapeless assemblage of inaccurate ideas and deceptive remedies," &c. (4), and that, owing to their "ignorance of disease and of a suitable remedy" (6), their practice being a dangerous speculation (24), should generally "multiply diseases and increase their mortality" (26).

324. *Quackery*. Before I dismiss this part of my subject, I will most cheerfully admit that some of the clinical practice of many Allopathic physicians not only does not deserve the above condemnation, but merits the cordial approbation and support of every philanthropist, being attended with uniformly good results. I have seen such; but, when I examined its character, I found it to consist of the *judicious application of innocent remedies, which wrought according to their nature, whatever might be the notions of the doctor who had adopted their use* because he had observed that they produced a better effect than the "legitimate" means and processes of the Allopathic system, which are depletion and sedation, or stimulation with deadly agents, as narcotics. But this, *in them*, is quackery, not being in accordance with the doctrines of *their* science!

324 *a*. As to the Allopathists' using anti-poison remedies, such a course does not prove any thing for Allopathy, because they, not being "anti-inflammatory" agents, can not cure according to the "regular" logic (323). If fevers sometimes cure themselves, it is because they remove the obstacles to their free action, and if good medicines sometimes cure them, it is because they remove the obstructions "which render the fever necessary" (Hunter). If poisons seem to cure, it is because the system *cures itself by its efforts to expel them!* A pure Allopathy can not use an agent innocent in character, because such agents aid fever instead of opposing it.

Did I believe its doctrines concerning irritation and inflammation, I should not, in any case, use the remedies I now do. I should call that quackery. I should obey Dr. Dewees's direction in the treatment of puerperal fever. I should bleed till "the disease" was "subdued, or the patient expired"—both which, admitting the fever to be disease, would occur at the same time and from the same cause!

325. *Reform in Allopathy*. Although many Allopathic physicians reject blood-letting in part, and not a few almost, and some quite always; though some reject mercury almost entirely, and others use far less than they did; though even opium is not used so freely as it once was, yet such reforms have often been made and abandoned, while the doctrine has remained the same; yet I am still constrained to believe, with the distinguished Dr. Forbes of London, and Professor Henderson of Edinburg, that Allopathic medicine, as *now* practiced throughout the civilized world, and especially in the United States, does far more mischief than good. Some persons have taken 250 grains of calomel and lived, others have taken three grains and died of mercurialis; while yet others innumerable, have been ruined for life by taking the commonly authorized doses; and the same is true of the lancet and opium; so that, on the whole, no consideration would induce me, when sick, to submit my case to the care of a consultation of a dozen of the most learned Allopathic doctors in any city of this country. I look upon the whole Allopathic practice as a source of misery and premature death, that has not a parallel in the sword, the pestilence and intemperance united. It slays alike all classes of society, young and old, and fills the land with chronic and incurable misery.

326. *The modus operandi of remedies not discovered*. A most deplorable defect in all medical "proceedings," is, that their authors have failed, in their own estimation, to learn the modus operandi of their remedies (20, 4, 60, 62, 64, 68, 70, 74, 75, 76, 85 to 89).

326 *a*. *Thus blood-letting* is pronounced "emphatically the remedy (53), and yet the same author, Morehead says (60), "alway serious, not unfrequently fatal effects but too surely follow its misapplication;" then "no remedy remains for counteracting and removing the injuries which it has inflicted"—and, consequently, "it deserves to be viewed with somewhat of the abhorrence that attaches to the knife of the murderer;" and yet Professor Thacher tells us "we have no infallible index to direct us" in the use of it.

326 *b*. *Opium* is said to be "treacherous" (76) and "deceptive" (78), and about the modus operandi of *mercury* there is "an inscrutable mystery" (130 to 143).

326 *c*. *Mercury*. "Of the modus operandi of mercury, we know nothing," &c. (93, 94, 95, 96).

327. *The modus operandi explained*. Now with all due deference to the careful observation and far reaching powers of the constituted guardians of the public health, I must beg leave to express my honest conviction, that they do themselves and the sciences of chemistry and physiology great injustice here. I think they have learned most clearly the modus operandi of their medicines. They have shown that the direct tendency of *blood-letting* is to "take away not only an organ of life, but a portion of life itself" (56), for which "injury" no "remedy remains" (60). That it both kills by taking away "the blood thereof, which is the life thereof;" and injures the constitutions of those that escape with life, by so weakening the force of life in the remnant of the circulation, that the balance, not able to overcome the chemical affinity resident in its elements, yields to that affinity and is so nearly overcome by it as to be unable to perform its duty fully, of keeping up a proper action, heat and distention of the superficial capillaries which have "contracted to adapt themselves to the measure of blood that remains" (67), till they become so firmly condensed that this "measure (venesection) is never able to restore the balance of free circulation; and the patient finally, sometimes after many years, "*gives up the ghost to the treatment instead of the disease*" (67).

I knew an excellent man, a physician of the Allopathic school, who was treated in 1822, with blood-letting, opium, &c., for phrenitis, or inflammation of the brain. The evil results of the blood-letting continued with him till 1844, 22 years, when *he* left *them* in the grave! Whenever his general health began to improve, the blood sought access to the superficial capillaries; but they, being permanently contracted below the proper caliber, resisted it. Of course it was directed to the soft and relaxed mucous membrane of the bowels which, being paralyzed by opium and rotted by calomel, gave way to the pressure, and to dysentery and flux, and finally gangrene and death! These were the results of the *modus operandi* of these three agents combined!

Mercury acts by decomposing chemically the tissue, as in rotting "the gums, the glands and the bones," and "demolishing the very pillars of health." It poisons to death the blood, and thus "prevents adhesive inflammation;" and when it can not kill outright, it so checks vital action as to "produce rheumatism" and "incurable paralysis."

They have shown that opium is "contrary to nature," "a hurtful substance" which produces, in infants, an ill-conditioned state of the nervous system that never, through all subsequent life, is entirely got rid of" (74);

but "irretrievably ruins" them, and that it does seven mischiefs where it does one good; being too often as fatal to the body as sin to the soul (76).

But perhaps some will say "this is *what* it does, but not the *how* it acts." Suppose the objection were true, must they, after they have learned that lancets, opium and mercury positively kill when they give enough of them, and that this enough is often but a very inconsiderable portion of what they often do give, and recommend. After all this, I ask, must they know *how* they kill before they cease to use them for that purpose? If so, let them consult the articles on the subject in this work—blood-letting, opium, mercury, and they will learn *how* they act, as well as that they do act.

It is easy to see that "ignorance of disease" must *lead directly* to "ignorance of a suitable remedy." While medical men count fever disease, they must seek for it "a suitable remedy" (6). As fever tends to life and health, the suitable remedies for it, must tend to disease and death. Hence "all their best remedies are" and must be "virulent poisons" (Hooper, Dic.) is a logical deduction from their premises that fever is disease, and fever must be cured (323). Lancets and poisons are the only scientific Allopathic remedies; all others are both empyrical and improper, in the hands of a believer in the fever-disease doctrine, no matter to what denomination of medical men he may belong. So long, then, as men regard the vital manifestations termed irritation, inflammation and fever, as disease, so long they will be "ignorant of a suitable remedy" for disease, or a means of removing the necessity for fever—that is, of obeying its commands—satisfying its monitions to remove the causes that excite it. A pure Allopathist can not use a single innocent stimulant in fever.

Let them once adopt our definition of those vital manifestations, and treat them as we do in practice, and they will no longer be guilty of the absurdity of calling an agent a food, a poison or a medicine, merely because they find it under different circumstances, and consequently differently wrought upon. They will settle in their minds at once the principle, that food is whatever is adapted to supply the wastes of the organism; that poisons are whatever possess an inherent tendency to paralyze or destroy a tissue, or impede its action, and that remedies are all those agents whose nature is to directly excite the organs to the due performance of their protective, their defensive or their health-preserving offices.

They would test all these agents on the healthy state, and mark their character in accordance with their *direct* tendencies. They would discover *no "secondary action" to any "simple remedy."* That which purely sustains the body, they would always call food. That which has a native tendency to paralyze or destroy tissue, they would always call a poison. And that which simply aids the vital force in the performance of exalted action, or in recovering its disturbed equilibrium by promoting relaxation or lubrication, or by removing or neutralizing foreign and injurious irritants, and "leaves no sting behind," they would call "a medicine;" and they would neither forget these conclusions, nor change their minds concerning them. The things they would strive to alter, would be the circumstances which give rise to what they now suppose to be the *varied effects* of those remedies, as primary or secondary, good or bad, as they are well or ill, timely, or untimely administered.

328. *What the Faculty have done.* The attentive reader will perceive that, notwithstanding the declarations of medical men that they have learned and established nothing reliable in relation to inflammation or fever, *they really have carefully observed and accurately described, all its essential characteristics, concomitants, modes of action and results; also the consequences to the system when it fails to accomplish its objects.*

As its *characteristics*, they have given us irritation, contraction, accumulation of blood and heat in, and expansion and debility of, the arterial capillaries; collapse or compression of the venous and other absorbents, and consequent check to absorption and secretion; first excessive and then diminished flow of blood through a part, with sometimes redness and pain; resolution, the effusion of coagulable lymph and finally granulation or healing.

As *concomitants*, they have given the various constitutional or accidental manifestations of the results of its action, as the scrofulous, the tubercular, the bilious, the erysipelatous, the scarlet, the spotted, the yellow, the variolar, rubeolar, &c., &c., and, as *results to the system*, when inflammation fails of its object, they have carefully described chemical lesion, in the shape of suppuration and gangrene.

They have even regarded inflammation in its true light, as "a reaction of the vital power," for the defense of the system against the depredations of the causes of disease, "an act of the constitution," "a sanative effort," "not to be called disease," but as "a salutary effort of the constitution consequent upon some disease." They speak of it as essentially "a unit," and declare that its object is the protection of the system against injury threatened, and to mend up the wounds already inflicted (42–44); and this they affirm that it always actually does, unless prevented by the action or opposition of some superior extraneous cause.

They pronounce it the only remedy with which a surgeon can ever heal a wound (Watson, p. 95), or a physician can ever cure a cold or any other malcondition of the system, as there is no restoration from prostration without the aid of that "reaction" which they call fever and inflammation.

The foregoing quotations prove every one of these positions, to *all* which I am happy to say, I most cheerfully subscribe.

328 *a*. *What then is the error of the faculty?* Why have they declared that they know not the nature of fever, and that inflammation is still a problem in medical science?

I answer, again and again, they have summed up all these characteristics, concomitants and results of fever or inflammation; and the consequences to the system from chemical and mechanical causes when it fails of its object, and *given to the mass a single name.* When the inflammation prevails, they pronounce it defensive, sanative, good; when it fails, and extraneous power prevails, they pronounce it "the great mother of human maladies and the grand outlet of life." When they *guess* that inflammation or fever will succeed, they encourage it; when they fear it will not, they destroy the power of the system to produce it, and *then attribute to the fever the evil of their own doings!* How can men ever learn the true nature and use of any thing by constantly violating its nature in their experiments upon it?

328 *b*. In short, *the Allopathic faculties have believed and taught* all sorts of doctrines, true and false; they have tried all sorts of practices, and used all sorts of agents, good and bad, and have come to the conclusion that they have established no principle on which they can rely (5) and found no remedy that is uniformly good in its action (20), and that their practice is

no better now than it was fifty years ago (24). They have devised the use of the lancet, which, "for a hundred years, destroyed more lives than all that in the same period perished by war" (58); of mercury, which "powerfully depresses the energies of life," and "demolishes the very pillars of health (96); which enters the brain and the nerves (109), and sloughs off the gums and cheeks (113, 108, 107), destroying "the glands and the bones," and finally produces death under the most revolting circumstances" (115, 142), and of opium, which slays seven where it saves one, and continually ruins "innumerable infants," that it does not slay outright (76). Thus they have "multiplied diseases and increased their mortality" (26).

329 *a*. *What the Faculty have not done.*—They have not learned any method of determining whether a principle or doctrine is true or false (1, 2, 5, 8); they have learned nothing certain of the nature of disease (6), nor of the nature of remedies (20); nor have they gathered any practical experience from the past, that is worth a rush for the future (19, 20, 21); and, consequently, they have not done any thing in the way of medication that has, on the whole, detracted one iota from the great amount of human suffering (16, 17, 18). They are not so good practitioners as were Hippocrates and Galen. They are no more scientific (in the healing art) than was Paracelsus, nor so good Eclectics as was Boerhaave. They are not half so successful in practice as the "herbalist," "root," "Indian" and "old woman" doctors, whom they affect so much to despise. In short, they have not, in "the healing art," come up within "four thousand years" of the spirit and improvements of the age in which they live! If they dispute this, let the community challenge them to compare notes publicly with the "irregular practitioners" alluded to.

329 *b*. *What the faculty should do, and the consequences.* They should separate the vital force and its effects from the mechanical and chemical forces and their effects; that is, separate irritation, fever and inflammation from obstruction, lesion, and mortification. They should seek to aid those and oppose these, and then they would soon learn to a demonstration what is irritation, fever, and inflammation, and what are its antagonists; what is disease, and what are suitable remedies. Then the doctrines of medicine would cease to be an "incoherent assemblage of incoherent ideas" (4), and would become as intelligible and "demonstrable as those of any other natural science" (Jackson), and its remedies, and their character and action, would no longer be "fraught with the highest degree of uncertainty" (20), but fixed on a basis that would "stand a tower of strength amidst the rude shock of opposition's bursting wave through all succeeding time" (Whiting). The lancet and poisons would be abandoned at once, and for ever, and the processes of cure would be conducted with means tending only to health, and the results of their practice would be as sure as their best ordered chemical experiments are now. They would cure disease whenever they had a good constitution to work on, suitable remedies for the case, and knowledge, skill and energy in the application; and would become indeed, what they have so long *most unjustly* claimed to be, "guardians of the public health," and the elements of "an honorable and benevolent profession"—men to whom the miserable sufferer, writhing in pain, might look with some good grounds of confidence for relief from his wretched condition!—and last, but not to be *wholly overlooked*—then would "ignoramuses, quacks, nostrums, pills and powders" all be laid aside—rooters, herbalists, and "old women" would be

rejected, and all the business, honor and profits of the healing art would be returned to the "legitimate" custody of those who would *then* well deserve to be styled, "*the regular medical* faculty!" Is not *this* "a consummation devoutly to be wished?"

330. *What I have done.* In early life, with most others of that day, *I supposed that the Allopathic system of medicine involved all the science, and the most judicious practice, of which the subject would admit;* but, *seeing* in practice what appeared to be not only *signal failures*, but evidently *destructive effects*, I determined to give the system a most thorough and extensive study, though with the full expectation that, on the whole, it would prove itself good, however individuals might, from ignorance or carelessness, abuse it.

But, taught by the "absurdities, contradictions and falsehoods (7) of "the doctrines of the schools" (6), and the "horrid, unwarrantable and murderous quackery" of the practitioners (142), I formed, thirty-five years ago, *the resolution never to suffer it to be practiced upon me.* For ten years I suffered much for the want of a true medical practice, till at last, in 1832, through Doctor Samuel Thomson, my mind was brought to recognize the mother error of all medical mischief. I made at once the proper distinction between fever and its opponents, and entered the battle on the side of the former and against the latter. I have ever found this doctrine of the sanative nature and tendency of irritation and inflammation, a sure detector of all the errors of every system, both in theory and practice; and a true test of all the agents of the materia medica.

I now feel the same *assurance in the truth of medical principles* and the *prospective results of remedial efforts, that I do in the principles of chemistry and the results of its experiments.* In each case, where the proper conditions exist, I am alike sure, by conducting the experiments on, to me, fixed and well known principles, to produce the desired results;—that is, if, in the treatment of disease, I have a constitution capable of recovering, and my well selected means at command, I am as sure of the cure as I am of the success of a well-directed chemical experiment. Indeed, I have actually failed far more frequently in the latter than in the former. See "Physio Medical Practice."

In 1832, I entered the medical service, as aid-de-camp to *General Fever.* With his implements of warfare, in the shape of innocent relaxants, stimulants, astringents, emollients, tonics, anti-septics, &c., &c., propelled by the vital force, by electricity, by caloric, &c., I am happy to say that we have almost always been able, in the light of *his glorious torches*, to see clearly the opposing combatants, and their positions and relations, and to aim a sure and deadly shot at our enemies, without injuring our friends.

Our Allopathic friends (for, as men of talents, amiability and general scholarship, we esteem many of them most highly) appear to us like the Hessians of the English army of our Revolution, "surrounded by the fogs" of mental blindness, shooting at random their deadly "*blue*" *metal* (27), thrusting forth their pointed steel blades (60), and paralyzing with their narcotic arrows (76) as many of their friends as of their enemies (patients as well as diseases). From our soul we *pity* them; but can scarcely *forgive* them; for, if *they* would study *our science* as carefully, honestly, and thoroughly as *we* do *their* "incoherent assemblage of incoherent ideas" (4), their "*absurdity, contradiction, and falsehood*" (7), and their "horrid, unwarranatble, murderous quackery" (142), they would "know what they do," and "what they ought to do." They would "cease to do evil and learn to do well," and become a blessing instead of a curse to suffering humanity.

331. Before leaving the subject of Allopathy, it is but just to its advocates, to say that many of them—very many, in all ages, have not only discovered its defects, errors and injurious tendencies and results, but have set themselves most diligently and praiseworthily to work to reform the system, to supply its defects and correct its errors and abuses. A place for all the names of these would require a large volume.

Of those who have remained among the faculty, we may name Hippocrates, Galen, Celsus, Boerhaave, Lieutaud, Broussais, Louis, Alibert, Bichat, Andral, Velpeau, Cullen, Brown, Graham, Abercrombie, Hunter, Good, Bell, Blundell, Clarke, Elliotson, Hall, and hosts of others in Europe; Thacher, Waterhouse, Mitchell, Hosack, Paine, Carnochan, Gallup, Tully, Rush, Jackson, Eberle, Caldwell, Drake, and hundreds of others in America, who have striven to reform medicine more or less extensively.

Of those who have endeavored to revolutionize or wholly supplant it, we may name, as the one who did it the greatest injury, the famous *Paracelsus, the true Father of Allopathy as it now is.* Of those who have rejected this system in part, are Brown, Hahnemann, Graham, Lieutaud, Broussais, Louis, and Dixon, who adopted new plans and published new systems of medicine differing more or less widely from Allopathy. All these have professed to be, to some extent Eclectic, gathering from every source what they believed to be the best. A writer in a late medical journal of Philadelphia says that two-thirds of the profession in America have shaken off the trammels of authority, and "become essentially Eclectic" (Am. Jour. of the Med. Sciences). Donaldson (16), Bichat (4), Forbes (18), Hahnemann, Lieutaud, Louis (11), Waterhouse (13), and very many other medical men of the first eminence, have rejected the whole system as nothing, whether a substitute be found or not (18). Such was my course before I decided that any other system was any better. Allopathy is itself the strongest evidence of its own demerits and of the justice of its condemnation. Out of its own mouth it is justly judged, and it is its own severest executioner.

MEDICAL REFORM.

332. Most nearly allied to Allopathy, (E. M. J., Vol. 1, pp. 178 to 83), is a practice whose advocates declare that they are "trammeled by no dogma" (principle), nor "precedent" (example); that they select from all other systems what they please, adding "the astounding discoveries" made by themselves; that they are bound by no authority and responsible to none for their faith or their acts. (See 397, 418, 421, also circulars and addresses "to the public," of the Cincinnati E. M. Institute).

They claim that this practice commenced with Dr. Wooster Beach of New York, and progressed through Drs. T. V. Morrow, I. G. Jones, A. H. Baldridge, L. E. Jones, J. H. Oliver, H. Cox, B. L. Hill, H. P. Gatchell, John King, G. W. Bickley, R. S. Newton and other *minor* lights, for the last eight years under the special tutelage of the superior "literacy," "science" and "respectability," of J. R. Buchanan, Professor of the Institutes of Medicine in the E. M. Institute of Cincinnati—the "leading school" of that practice, and *he* the *leading writer* for that school! (397).

332 *a*. Having selected, from various practices, the remedies which his observation and experience had induced him to believe were the most efficient, and the least objectionable in the treatment of disease, Dr. Beach commenced in the city of New York about the year 1829, (W. M. Ref., vol. 1 p. 5), the instruction of young men in the curative art, according to his practice, as exhibited in his office and infirmary, and generally in that city.

In the course of time, the doctor gathered materials from his own experience and that of others, in quantity sufficient to make a book, which first appeared in 1831, entitled "Beach's American Practice," in 3 vol. 8vo—W. M. Ref., vol. 1, p. 42, and vol 5, p. 119.

This work, making great pretensions to scientific and practical reform, in the latter particular not without some good degree of merit, was pretty extensively distributed among reformers of every class, and among many of the old school who, sick of the arrogance, quackery and mischiefs of Allopathy, were disposed to look into any thing that promised better for the profession. The work was afterwards abridged and published with the title of "Beach's Family Physician."

From this work we gather the following, as the principles that constituted his system of reform, and governed his practice in it.

333. In his seventh edition (Intro. p. xi), Dr. Beach says: "*The Reformed or American Practice, combines every thing useful of every other system,* and maintains that the physician is to act as the servant of nature."

I like much this *declaration;* but, on reviewing his *practice,* I find that he rejects the best portions of some practices, and selects some of the worst of others. For example, he rejects the transcendently "useful" course of medicine which constitutes the greatest excellence of the Thomsonian Practice, and selects the most deadly narcotic poisons of Allopathy. I like the *principle* of "aiding nature," but am sorry to see that it is often to be maintained by blistering and poisoning, as I proceed to shew.

334. On page 201, he says, "The wide, the radical, the *irreconcilable difference;*" between his system and Allopathy, "consists in the various means made use of to fulfill the indications of cure," which we find to be "*cupping,*" "*leeching,*" "*blistering,*" &c., and on page 710, he says that mercury in an ointment "for sore eyes and eruptions generally, is superior to all others." It is also to be applied to other parts, "swelled and inflamed," in an elm poultice (p. 549). Will mercury be absorbed in such cases (115, 101), and if so, is it not given "internally"?

Has it not often salivated when applied to the *head* to destroy vermin, and to ulcers to cause them to heal? (81, 92, 102, 109, 111).

It is true that there is a wide difference between recommending mercury for "almost every disease" (83) and recommending it but very seldom, as Dr. Beach does (710, 549); but it is not "irreconcilable," for the *principle* is the same, whether little or much is used, and Dr. B.'s recommendation of some (p. 710, 549) has been and is, and *may properly* be, by his followers, taken as authority for using as much as they may think proper.

Many allopathists have discarded it *in toto*, but that has not reformed Allopathy.

The same is true of blood-letting (55 to 70).

Lastly, the old school use narcotics freely, but not more freely, nor recommend them more highly, than does Dr. B., (see pages 440 and 441), where "ten grains were prescribed *every hour*, till forty grains were given." Even the quantity here, as well as the *means* (the article) is scarcely "irreconcilable" with Allopathy. Opium is recommended as successful "when all other means fail" (p. 427). Is it not the *magnum Dei Donum*, of Beachism as well as Allopathy? "Irreconcilable"—"radical difference," indeed!

But then there is the Spanish fly (711) recommended—also cicuta and deadly nightshade (p.710); croton oil (715, 440 and 441); digitalis (366, 370); hyosciamus (344); tobacco (706); niter (724); white vitrol for eye water (702); red lead (721), and mercury (710), in salves; corrosive sublimate in yellow wash (730). What an "irreconcilable difference" there must be between the use of all these and other deadly poisons by the faculty, and by Dr. Beach, when he recommends them as freely and in as large doses as they do!

335. *Health.* "When all the functions of the system are duly performed, a person may be said to be in health" (p. 206).

It is very true that a person is then in pretty good health, generally, but not always. A very sick person may take lobelia, warm teas and a vapor bath, after which, often for hours "all the functions will be duly performed:" but, when the medication is spent, the functions will cease to be duly performed. These functions also may cease to be duly performed, and a person continue *in health*, not perceptibly impaired. Are all the functions duly performed in the chest and abdomen of the laced lady? or in the foot-joints of the tight-booted gentleman? or the stomachs of those who have eaten nothing for six hours?—yet are they all *sick?* *Health is not the due* *performance of the functions*, for this is interrupted at every motion; *but it is the capability of those organs to perform their healthy functions, that constitutes health.* They may or may not be active. The nerves of the brain and the muscles of locomotion are inactive during sleep; but they are in health, because they are capable of action.

336. *Disease.* Says Dr. Beach: "*Any alteration from this state,* or when any part ceases to perform its office or function, *disease* is the consequence (*a*). *It is a salutury effort of nature to repair an injury to the system, or re-establish health* (*b*). *What is termed disease*, appears, in reality, to be nothing more than *an inherent principle* in the system *to restore healthy action, or to resist offending causes* (*c*). *Pain* or *disease* (*d*) is *like fever, a healthy* or *conservative power of nature to expel noxious agents*, or *restore health*" (*e*). "Is it irrational or unphilosophical to consider *disease a unit?* (*f*) all its innumerable *forms* or *symptoms being derived from one cause*, acting upon different organs or tissues of the body?" (*g*) page 206.

336. *Remarks.* *a.* I have just shown the incorrectness of this position. *Disease* must be the *opposite* of *health;* of course it is the *inability* of an organ or tissue to perform duly its function.

336 *b.* How can this effort be made, when the organs cease to perform duly their functions? Is it not one of the proper functions of the organs to repel or remove disease, or its cause?

336 *c.* Then it seems that the vital force is disease, for this is the "inherent principle" of all vitality, or living motion.

336 *d.* *Pain* is the *notice* that the nerves give to the consciousness that there is, somewhere, an *impediment* to their healthy action.

336 *e.* How can a *symptom* of suffering be a *power* to relieve it? *Fever* is not a power of nature, but an effect of the action of that power (the vital force).

336 *f.* Yes, if deficient functional actions, *fever* and *pain*, are disease, and especially, if it is both an effort of nature to remove a thing, and the thing to be removed, it is very unphilosophical to consider it a unit.

336 *g.* So, then, all disease is constituted of the different symptoms or effects produced by disease, in its efforts to remove disease!! or those efforts themselves! (*g*). Is not all this "clear as mud?"

On page 268, he rightly says: "*Fever is a remedy*, not a *disease*, and ought to be promoted as a friend to destroy an enemy, when itself will disappear. It is nature's restorative," (very good).

Thus we see, the Dr., that he may be true to his plan of "selecting from all systems," takes from the old school the fever disease doctrine (*b, c, d, e*), and from Dr. Samuel Thomson the true doctrine, that "fever is a friend, and not an enemy." He that takes *all* sides of a question, must, sometimes, be right; but he has not, above, settled for us the question which of his, "useful from every other system," is the true and good.

337. *Dr. Beach's statements of facts and his Practice, are as contradictory as his principles.* On page IX of the introduction, he quotes from W. M. R., that "his system originated before Dr. Thomson was known," and "was

improved and developed without the least reference to his (Dr. T.'s) system. Yet Dr. B's book contains not only the above doctrine from Dr. T., but copies the treatment of congestive fever (234) from Dr. J. R. Canon, and of milk sickness (426) from Dr. Levi Houston, *both Thomsonians!* and *he took their reports from the Thomsonian Recorder!* (See Rec. vol 9, p. 309).

On page 195 he says: "Non-professional readers may imagine that information in regard to depletion and sweating, is annually taught in our medical schools. Such is not the fact." Yet on page 58, he had said: "the vapor or steam bath may be applied with advantage in *every case* which is attended with a torpid state of the vessels of the surface and extremities of the body."

This is true, and he took it from the Dr. Samuel Thomson of whom he professed to know nothing. He also recommends such a bath for every family; and on page 60, commends it in language so nearly like what may be found in our lecture in Baltimore, published in the Medical Discussions, as to leave no doubt of the source whence he obtained it. (See also p. 555.)

On page 554 Dr. B. complains of the *malpractice of giving brandy and opium* in a case of irritation of the eyes. But he gave *stramonium and opium* to cure it. What an "*irreconcilable difference!*"

On page 556, he recommends Dupuytren's powder for "specs on the cornea," viz: "oxide of zinc, calomel and loaf sugar." On the same page he condemns the use of mercury in the case; and on 547, he says "mercury is frequently itself a source of cutaneous diseases, soar throats, and symptoms which, without its baneful influence, would never have occurred."

Dr. Beach devotes a large portion of his work to *denunciations of the course of Allopathists, and the means they use;* but, when he presents his practice, *he uses the same course,* except blood-letting, and *so many surgical operations,* (though, *like theirs, his rule is to operate where he can not cure without*), and he *uses* the same "*means*" *that they use, except, perhaps, antimony and arsenic, and mercury very sparingly.* He rails against *poisons when used by Allopathists,* but recommends them himself as *superior to all others* (710). Thus, his "anodyne" pills and powders, composed largely of *opium* (721, 719), "afford relief when all other means prove unavailing." His healing salve, with red lead (721), and his brown ointment, with *mercury* (710), are "*superior* to all *others.*" *No caution* seems necessary, even when the deadly *poison* is recommended *alone,* and in *large doses* (441). The old school tell us that four grains of opium is a deadly dose; but Dr. Beach, who is death on poisons, can recommend "*three grains every hour, or six if necessary*" (715), and even ten grains at a dose (441).

"Tobacco is a virulent poison" on page 68, but *he* can recommend it as an injection for incarcerated hernia (706), though the *lobelia* he *selected* from Dr. Thomson is far better (570, 307).

On page IX. Intro., he is out upon Dr. Thomson's course of Medicine; but on page 636, he gives a miserable mutilation and dilution of the same course, as *his own.*

On page IX. of the F. P., the Doctor says: "Dr. Thomson's principal treatment is all good, *if properly* used;" but abuses Thomson as too "illiterate," "conceited," &c., to use it properly. Yet, on page 558, he reports a cure by himself, on Dr. T.'s plan, and says, *the cayenne pepper* "*operated like a charm,*" "*but of the manner in which this article acts, affording relief in such cases, is not easy to determine.*" Very "*literary* and *scientific,*" is it not? and "*properly understood.*"

Query: Who is the most likely to use it "properly," the man who devised it, and suitable ways and means to use it, and, from forty years' experience, pointed out the cases in which its use is indicated, and gave all the necessary directions and cautions; or he who seldom uses it, and objects to its use, merely because *he* was not the first to recommend it?

338. *Dr. Beach and his System.* Dr. Beach is a man of very ordinary talent, and very little literary or scientific attainment. The most of his works have been "selected," or written by others at his suggestion, as any one may be assured by comparing their different parts with each other, and the most of them with his miserable letters and advertisements.

He was, however, devoted to the *practice* of medicine, for which the moderate talents he had seemed the best adapted. He made no scruple to appropriate the ideas of others, or even their language, to himself and his use, without giving any credit for them, or even a quotation. But he was ambitious and active, and hence he practiced much, from which he acquired some skill and much useful knowledge. I have shown that he lacked that discrimination which is indispensable to the separation of truth from error, and that *memory* and judgment which were necessary to his *consistency.* That, for want of correct principles, he was often guilty of glaring inconsistencies and absurdities. Yet he is as *honest* in his *intentions as most* men, and *did much* for the cause of *reform.*

As it was for a long time the *only Eclectic* work in the market, his Family Practice has been extensively circulated, and, were it stripped of the errors and contradictions in principle which I have pointed out, and *purified of the follies and poisons* recommended in *practice,* it would be a *very good book; better far than any* that has since appeared *from that class of reformers.*

Though I have not given all the latest works a thorough perusal, yet I know, from other sources, and from reading some parts of them, that the sentiments of their authors are more erroneous than his are. Their books may be more "literary and scientific," but their practice is little if any better, in any case, and in many cases not so good. But, as *this system of "science is progressive,"* we will next trace it through Dr. B.'s most distinguished pupil, Dr. Morrow.

339. *Dr. Morrow.* Among the *early pupils of Dr. Beach* in New York, was *Dr. Thomas Vaughan Morrow,* a native of Kentucky. That Dr. Morrow highly appreciated the instructions of Dr. Beach, and very closely adhered to them to nearly the termination of his life, is evident from the following declaration quoted from his address to a Cincinnati audience, on the introduction of Dr. Beach to them, in December, 1845. See W. M. R., vol. 4, pp. 118, 119. Dr. Morrow said:

"Nearly twenty years ago, I had the satisfaction of attending two full courses of lectures on each of the departments of Medical Science, delivered by my present friend," &c., "from which I unhesitatingly acknowledge, I derived more substantial benefit and real advantage, in the treatment of disease, than from any and all other sources."

340. *Worthington College.* In 1830 (W. M. R., v. 1, p. 97), the Trustees of a dormant literary institution in Worthington, O., established a Medical Department, and appointed Dr. Steele President. But, soon after, Dr. Morrow succeeded him, and he and others commenced lecturing, under the title of Professors of the Reformed Medical College of Ohio, to which

resorted, for several years, a considerable number of students. Some of these were graduated, and sent out as members of "the Reformed Medical Society of the United States," established in New York in 1829 (ib., pp. 5 and 63).

From the year 1836, when the college had four professors, the number of students gradually declined, till the spring of 1841, when only about a dozen were present. Circumstances having caused the abandonment of the college, Dr. Morrow proposed to unite with the Botanico-Medical College in Cincinnati. But, as he refused to give up his liberty to use *lancets, leeches, cups, blisters, opium, &c.*, we could not harmonize.

341. In 1842–3, *he commenced, in Cincinnati,* efforts to establish *another College*, and, in 1846, by the aid of others, obtained the charter of the "*Eclectic Medical Institute of Cincinnati,*" (W. M. R., v. 5, p. 118; or, E. M. J., vol. 1), of which *he was the main support, and the most generally and perhaps deservedly approved exponent*, to the day of his death, in 1850.

342. *Other Eclectic Colleges* have since been established in different parts of the United States, but they were mostly conducted by men who had been in some way connected with this, or who at least acknowledged this as the best authority of that practice, though they have had a few able men in their Faculties. Not more than two or three of them being now in existence, and they being secondary to this in reputation, *I shall select my authority on Eclecticism from the Professors of " The Eclectic Medical Institute of Cincinnati."*

343. *Non-committalism.* And now, as I have a difficult task to perform, viz: *to present the principles and practices of a class of medical men, who reject all systems of principles*, and individually *select what remedies they choose, and practice as they please*, acknowledging no authority and holding no man responsible, but constantly *progressing* from one principle and practice to another (E. M. J., 1845, pp. 359–63, and their circular for 1855–6).

344. I will just say, at once, that *I shall most faithfully select from these published sayings and doings, that which I think will present them to the reader in the truest light;* and, if they complain that I do them injustice, I shall cast back on them the blame of it, for withholding from me and the rest of mankind the means to enable us to represent them fairly. I wish it distinctly understood, that *I have no prejudice against the name Eclecticism, nor the men Eclectics. My judgment is founded upon what I know to be their true character and merits.*

345. *Dr. Morrow's Medical Reform.* For this I refer, first, to his published declarations, the first of which that I know of, are found in "the Western Medical Reformer," a monthly journal commenced by him in Worthington, O., January, 1836. Page 3d, the Doctor says, he has "*become thoroughly convinced of the fact that mercury, antimony and arsenic ought to be totally discarded from the Materia Medica,*" ¶ 2. "*That the remedial agents we employ are chiefly derived from the vegetable kingdom,*" ¶ 6.

346. Page 5. That "*Scientific Medical Reform is not identical,* nor intimately connected *with,* nor fundamentally *depending upon, the Thomsonian or steam system,*" ¶ 4 and p. 100. "We believe that a physician ought to

be intimately acquainted with everything belonging to his profession—that he ought to be a scientific man," ¶ 6. (Ah?) Who does *not* believe this? How characteristic of a sect!

347. *Russelville Lecture.* The next article, from which we have a right to derive positive information, is "A lecture delivered by Dr, T. V. Morrow, in the Court House at Russelville, Ky., on the 20th July, 1835, on the subject of Reform in Medicine," page 65, W. M. Ref.

348. In this, he says of his Reform, "It is due to the dignity and importance of the enterprise, to the public," &c., "that at least a brief outline of *its fundamental principles,* and some of the *main points of difference* [from Allopathy] should be *distinctly and clearly set forth,*" p. 55. "*A full, fair and candid avowal of the principles by which we are governed,* and the motives which actuate us * * * * will, as a matter of consequence, *be demanded.*" ¶ 2, 3.

349. He *premises,* and gives ample evidence to prove, that "there is an imperious *necessity for a reformation,* based on scientific and enlightened *principles,* more especially so far as *remedial agents are concerned,*" p. 67.

After deploring the degraded condition of medical science and practice, he asks, "What is *the remedy* for the various *morbid actions* of *medical science?*" and answers, "*Scientific Medical Reform*" (p. 81, ¶ 1, 2), viz:

350. "*To dismiss from* the catalogue of *remedial agents* all those which, under the ordinary circumstances of their administration, *are liable to injure the stamina* of the *constitution* * * *and to substitute* in their places *articles* derived from the vegetable kingdom, which are not only as *powerful* in their operation, but infinitely *safer and more salutary in their immediate and ultimate effects* on the human system." P. 82, ¶ 2.

"It is further proposed *to dispense,* in a great measure, if not entirely, *with general blood-letting,* * * *and to substitute a system of evacuating through nature's grand outlets.*" ¶ 6.

"It proposes, also, a reformation in *surgical practice,* the leading measure of which is to supersede the necessity of performing so many surgical operations; and lastly, to heal all diseases in a manner more safe and successful, so that the constitution shall escape unimpaired by the means employed." P. 83, ¶ 2.

351. *The great rule of Scientific Medical Reform.* "I now ask in all candor and honesty, is there, under any circumstances and at any stage of the treatment of any disease to which the human body is subject, any necessity to make use of means which have a tendency to injure, either immediately or ultimately, the permanent health of any individual who may submit to a course of treatment while laboring under the influence of disease of any description?"

"Searching and comprehensive as this question is, I, for one, am compelled, by the irresistible force of the evidences derived from a very extensive experience, to answer this question in the negative." P. 83, ¶ 5, 6.

To the above, though indefinite, we said, most cordially, "Amen!" But, when we looked at the practice, we exclaimed, alas for consistency!

352. *In accounting* for the *superior success* of the *Reformed* over the Allopathic practice, he says, p. 84, ¶ 3 (see also p. 102 and 103): "*The only*

difference being in *the nature* of the *means* used, and the *manner* of using them, as well as in the *difference of principle involved* in their use." (See also vol. 3, p. 43, and Dr. Beach just noticed).

353. Though the above *differed* in *nothing essential* from the reforms proposed by John Jacob Hansel, Boerhaave, Salmon, &c., of past centuries, and hundreds of Allopathic practitioners of the present day, *I was pleased* with even these, and sought, in 1835, further information respecting the doctrines of this school, that I might add my mite to its prosperity and usefulness.

In an *Extra to the Ohio State Journal*, published November 19th, 1833, which fell into my hands about October, 1835, (T. Rec., vol. 4, p. 28), I hoped to find at least a *synopsis of the positive and fixed principles of "Sanative medical reform."* But here again I was told, first, that

"There is not, there never was, and there never can exist, any *connection between* * * *the Reformed System of Medical Practice and those of Thomson and Howard,*" though "it is very true that most of the articles, if not all, used by Thomson and Howard, as medicines, are also used by us!" (W. M. R., p. 100).

4. "We believe the present deplorable state of the science is, in a great measure, owing to the *nature* of the *means* employed in the treatment of disease." (P. 101, ¶ 2 and 102, 103).

"*Another objection*, in my mind, to the present practice of medicine, is that it inculcates the too frequent use of the knife and the lancet. I would not, however, be understood as insisting on their universal proscription under all possible circumstances and modifications of disease and accident, for I have no doubt they are occasionally necessary, and in some cases indispensable, in the present state of medical science. It is against *their very frequent and almost indiscriminate use*, so much advised by many of the authorities of the present day, that I desire to enter my protest." (P. 103, ¶ 2). "*It is more particularly against the frequent use of the lancet in the treatment of fevers and diseases of an inflammatory character that I should wish to bear my decided testimony.*" * * "There cannot exist a doubt that *in nineteen cases in twenty* in which we are directed to call to our aid the lancet, in the reduction of febrile or inflammatory excitement, this desirable object may be accomplished without the adoption of that measure, which so invariably injures the stamina of the constitution." (P. 103, ¶ 3).

354. *Blood-letting, principle of.* So it seems that, in one case in twenty, Prof. Morrow was *then* willing to concede the necessity of "injuring the stamina of the constitution" by a pernicious practice. I think that few Allopathists would agree to more than this. He says, as do most Allopathists:

"It would seem to me more in consonance with nature's method of relieving herself, to evacuate the system of its morbid contents by the use of *emetics, cathartics, sudorifics, diuretics, &c.*" (P. 104, ¶ 1).

355. *Mercury.* He also, in said circular, question 7th, as elsewhere, (p. 114), objects to the "*internal* use of *calomel* or other form of mercury, or any preparation of *arsenic* or *antimony*." Does he mean to sanction the *external* use? If not, why use the word "internal?"

Again, I should, from the above negatives, have supposed that Dr. Morrow's practice was at least *innocent*, but for the frequent occurrence in his prescriptions of such of the following from the W. M. Ref., vol. 3, p. 26:

356. "*A Remedy. Capsicum* 5 grs., *Ipecac* 1 gr., *Opium* half gr., all powdered and mixed. *Experience* has satisfied us that this powder is *one* of the *best internal remedies* in passive hemorrhages of every description *furnished by the materia medica.* In active hemorrhage we never think of any other internal remedy if this be in our pocket, and we feel almost as certain of its having the effect desired, as though it were an *absolute specific.* It may be *repeated every twenty minutes,* half-hour, hour, or two or three hours, according to the urgencies of the case. If repeated *often* the quantity of *opium* should be diminished."

Did Dr. M. suppose that opium "has no tendency to injure, either immediately or ultimately, the permanent health of an individual?" (76, 79.)

357. *Scarifying and Cupping.* "The treatment of this case was commenced by applying the scarificator and cups, both above and below the knee joint, as often as once in two days, and sometimes oftener," &c. W. M. R., vol. 3, p. 59, where he gives other cases similar.

Again, W. M. Ref., vol. 3, p. 41, I find this same Dr. Morrow "*Determined to try the effects of a large blister plaster; accordingly, one sufficiently large to cover one-half of the chest from the spine to the sternum, and from the clavicle to the lumbar region, was prepared; and the right lung being most affected, this plaster was applied over it.*" "*Small abscesses* over the whole extent of this surface," *appeared and* "*proceeded regularly to suppuration,* and when opened, discharged large quantities of purulent matter."

Wonder if this "did not tend immediately nor ultimately to injure the permanent health of the individual?" &c. I once saw a Mr. Poore, on whom *he had placed a blister from side to side and from sternum to pubis,* and then told him to settle his affairs for he must die! The whole surface was not only *denuded* but deeply *corroded,* some of the very *muscle having suppurated away!* Was no "injury" done here? I cured him with "the steam practice," which he, Dr. M., said "must fail in such cases."

358. *Dr. Morrow's Practice.* I have shown that Dr. Morrow admitted that *one lancet* might be proper in twenty cases of general fever, and *eight* might be in *every* case of "*incipient white swelling.*" *As he recommended and used opium and cantharides, capsicum and lobelia, &c.,* and as *in pathology he agreed with the old faculty* (353), Dr. M. must have been "all sorts of a doctor;" *the only difference* between him and others, being *his superior liberty* to bleed, blister and poison, or to "steam, pepper, and lobeliaize" when he pleased; and in a *superior wisdom, peculiar to himself,* by which he could determine in each case, whether to act the Allopathist or the Steam Doctor, or to give a dose of that peculiar and all-potent compound, "Scientific Medical Reform." W. M. R., vol. 1, p. 81, ¶ 2.

359. *Principles.* "As the practice taught and recommended in the Worthington school, *differs* from that taught in other medical schools in the United States, *chiefly in the means made use of in the removal of disease, rather than* in any new pathological *views, the term Reformed Practice* has been very appropriately applied to it." "The tendency of *the Thomsonian system is a total subversion* of all medical science," &c., [rather systems]: "The title of *Medical Revolutionists,* assumed by some of the most prominent individuals of that fraternity, *is very appropriate* * * to the advocates of the *steam and pepper* system. For *such individuals* to be styled *Medical Reformers,* is *slanderous,* and calculated grossly *to deceive* the public mind." W. M. R., vol. 3, p. 43.

360. *Non-committalism.* In 1845, some one made of Dr. Morrow the following inquiries. In what does your *reform consist?* What *objects* do you propose to accomplish? What *changes* do you desire to see effected in the condition of the healing art?

361. Dr. Morrow answers (W. M. R., vol. 3, p. 22); also vol. 7, p. 296. "In the first place we wish it very distinctly understood that the scientific medical reformers of this, as well as of every other country, advocate a *reform* and not a *revolution* in the existing state of what is called medical science." (*a*) (page 23).

"In the proscribed portions [of the Practice], may be included all those means and measures which, * in the treatment of disease, are liable to produce injurious effects on the constitution of patients, both immediate and remote," &c. *b.* * "We desire to effect such changes in the * healing art, that one half or one third of the present number of physicians * will be altogether sufficient to attend to all the medical practice of the country, and above all, we most ardently desire to see the healing art practiced in such a manner as will render it no longer obnoxious to the shameful, but just charge of being instrumental in hurrying any of our fellow citizens to a premature grave, or in any manner inflicting the slightest injury on their constitutions, or their future health."

361 *a.* Here it is distinctly admitted that the main doctrines of Allopathy are correct. These I have shown to be "the doctrines of fever and inflammation" (30). *Of course Dr. Morrow's Reform was not radical and permanent.*

361 *b.* What objection could the most ardent advocate of sanative medication make to this? Is it not most scientifically definite, and clear as crystal?

We certainly did not charge it with mischief till we saw in the practice of that same "distinguished teacher," and just about that time, a patient that had had a diarrhea, whose whole abdomen from pubis to sternum, and from right to left side, as far as the bed would permit, not only denuded, but corroded almost to the peritoneum, by a blister from the hand of Dr. Morrow! and a vial of laudanum on the mantel-piece to ease the pain! We had never seen but one Allopathic *blister* that could at all compare with it for *length, breadth or depth.*

362. *Union College.* In the spring of 1841, after the disbanding of the Worthington College, Dr. Morrow made propositions to the faculty of the B. M. College, to unite with us in establishing a Union College in Cincinnati. With this we expressed our willingness, provided he would adhere strictly, in teaching and practice, to the doctrine of his Russelville lecture (347), as we understood it to exclude lancets, scarificators, leeches, blisters, animal and mineral poisons, and all narcotics, &c., sign our platform (B. M. Recorder vol. 9, p. 346), and go with us in good faith. We were willing to forget all personal matters for the sake of union in doing good. He "concurred so far as he could then determine" (p. 351). He lectured to our students in 1841–2, on anatomy and surgery; but, not being pleased with his course, we obtained, in the fall, Dr. Hill in his stead, and he commenced again, what he and his successors afterwards called "a one-horse concern," on his own strength and responsibility.

363. In June, 1844, he resumed the publication of the Reformer; professing to "discuss freely and fearlessly, and expose without stint, the errors, abuses and defects of the prevailing systems, and, to commend whatever is true and of substantial value in each and all of them," &c., vol. 4, p. 2—"All right," but

364. On page 21 of this volume, we find him reporting his Allopathic application of "the *scarificator and cups* to the shaved scalp of a young lady thoroughly once or twice, and immediately thereafter applying the irritating plaster, and renewing it each day, with a view of exciting as speedily as possible, *a free and copious discharge* of *purulent matter*, which should be *continued as long as the pains* [neuralgia fascia,] *manifest any tendency to return;*" which they ceased to do, "after a course of the treatment which continued from six to eight weeks;" and he says he pursued "a similar course in several other cases, which resulted in a like success!"

All this I suppose was in strict accordance with the doctrine of the Russelville Lecture (351). Can it be possible that a suppurating ulcer over the whole head or face, can be produced and sustained for "six or eight weeks," without injuring either immediately or ultimately the permanent health of any individual who may submit to it? (351). These surely can not be classed among the "average cases of which not more than one or two in ten would ever require more than one or two visits at most," certainly not of those who "would not require to be visited at all," (W. M. R., vol. v., p. 140, ¶ 3).

365. *Principles and practice.* In his College circular, Dr. Morrow says: "the course of instruction in each of the departments, will be full and complete, embracing every thing of any value, known and taught in the old regular medical colleges; as well as in all the Reformed or Botanical Schools of medicine," W. M. R., vol. 5, p. 65.

To this end, he recommends as text books the regular Allopathic works, including, Beach and Eberle on Theory and Practice of Medicine; Meigs on Midwifery; Beach, Eberle and U. S. Dispensary on Meteria Medica, as well as other standard works.

366. "Dr. Morrow disapproved of the use of chloroform, because he was opposed to the use of any article, which, under its ordinary use, was liable to produce any bad effects," E. M. J., 1850, p. 292.

This is every where set forth as one of "the great principles of the Eclectic School" (390) and we certainly admire it "in the abstract." But when they tell us that they have not discarded the "cupping, leeching, and blistering," (E. M. J., 1849, p. 18), that opium, digitalis, belladonna, prussiate of iron, acitate of lead, &c., are among their best remedies, we respectfully suggest that their conduct does not harmonize with their professions.

367. *Blood-letting.* Dr. Morrow objects to the too frequent use of the lancet (350), and his colleague, Dr. Cox, quotes from Dr. Lawson "the remarkable fact that out of 792 cases treated in the London fever hospital, during the last year, general blood-letting was not employed in a single instance, and local bleeding (to which Dr. Morrow does not object) was seldom resorted to," W. M. R., vol. 5, p. 69.

The old school of London then, were much further advanced in the reform of blood-letting than Dr. Morrow was. See W. M. R., vol. 4, p. 103, where he says, "every physician of common sense would use it to prevent the immediate dissolution of the patient, before other agents could be brought to bear on the case."

I do not mean to be understood to say that Dr. M. would have used the lancet often or seldom. I object to the admission that blood-letting is good at all—that it will prevent the dissolution of the patient in any case that would live without it. One admission of this proposition as true and good, may be the means of its application to hundreds of cases which would directly sink under it. I object also to his claim to more reform than Dr. Lawson exhibits in the Allopathic ranks.

368. "*Posthumous works of Dr. Morrow.*" In the first volume of a work entitled "The American Eclectic Practice of Medicine, by I. G. Jones and T. V. Morrow," 1853, are 178 pages of matter, entitled "Posthumous Writings of the late T. V. Morrow on the Theory and Practice of Medicine." Here I hoped to find some synopsis, at least, of the "distinctive doctrines of Scientific Medical Reform." But he gives us no description of disease nor the laws of life and health; of the nature of symptoms, as vital, mechanical or chemical; nor any other display from which his ideas on these subjects can be gathered. He commences, page 603:

369. *Febris intermittens, &c.* "This is a form of disease of great frequency of occurrence, and is characterized by a succession of regularly recurring paroxysms, each of which is followed by a distinct intermission," &c. ¶ 3d, he says, "like other forms of fever," &c.

370. Page 613. *Remitting fever.* Here he says: "There seems to be quite a striking similarity between this and the intermitting; they are doubtless the result of the same cause," &c. At p. 618–19 he says that all intelligent medical men agree as to the indications of the disease, but differ widely in the modes and means of fulfilling them. He recommends for an emetic a vinegar tincture of lobelia and sanguinaria, an ounce of each to a quart of vinegar, [vinegar retards vomiting].

371. Page 626, "*Continued fever* is a term applied to those forms of fever," &c.; page 628, "This form of fever," &c.; page 646, he calls the yellow fever a "form of fever;" page 651, "Phrenitis is a disease," &c.; page 658, meningitis is called a "form of disease."

372. *Disease.* From the above, and similar, one would suppose that Dr. Morrow believed in the *unity* of *disease*, and in *fever* and *inflammation* as the *essence* of that unity. But, on page 662, he calls otitis "one of the phlegmasial diseases;" and 665, he says: "Glossitis is by no means a frequent disease." "This inflammation," &c., page 669, he calls "quinsy a form of disease;" and page 675, croup "a *disease;*" page 682, mumps is "one of the inflammatory diseases;" page 685, peritonitis "is a *disease;*" page 689, bronchitis is "a very frequent disease;" page 693, laryngitis "is pretty well understood as a *distinct disease;*" page 697, phrenitis is "an inflammatory disease," &c.; page 704, "pneumonia is a disease;" page 711, "pneumonia biliosa is a form of disease;" page 718, gastritis is "a disease;" page 726, *can't distinguish the acute from the chronic;* page 732, enteritis is "a disease," covering all, or a part, of the intestinal canal; page 732, "more frequent than we are in the habit of suspecting;" page 742, acute *bronchitis* is

"a *disease* of remarkably frequent occurrence;" page 748, "dysentery," or "inflammation of the mucous membrane," is called "disease," "marked by small bloody and mucous stools, griping tenesmus, pain, fever;" 750, "acute hepatitis is a disease," which we occasionally encounter; and, page 762, "chronic hepatitis is a disease of remarkably frequent occurrence;" page 769, nephritis is "a disease;" page 773, cystitis is "a disease;" page 776, mercurial fever is a "horrible malady," &c.

373. All these "diseases" and "forms of disease" being "characterized" by given "symptoms," we are shut up to the conclusion that *Dr. Morrow believed that some fevers and inflammations are distinct diseases*, and others are forms or varieties of fevers or inflammations; but that all *fevers and inflammations*, and *forms of fever and inflammation*, are the *essence of disease*, rather than its symptoms. For, he gives these *as the diseases*, and the circumstances and conditions of the system as the signs or symptoms of disease; and he advises a *specific treatment* for these various "diseases."

374. All this agrees with a report once made to me, of an answer he gave to the question—"What is the difference between your system of practice and that of Dr. Curtis?" "Why, *Dr. C. believes* that disease is a unit, exhibiting various forms according to its causes, and the conditions and circumstances of the patient, &c., and he treats them all on general principles. *I believe diseases* to be many, *and specific*, and I treat them with specific remedies appropriate to each case."

375. *Conclusion from* Dr. Morrow's published sentiments. I may now be asked why I have quoted from Dr. Morrow so much on various subjects, and so little that throws any light on the important questions—What is health? What disease? What are the true characters of remedies? What is irritation, fever, inflammation? What are suppuration and gangrene? What are poisons? What are medicines? &c.

I answer: Because, so far as I have ever been able to learn, he was studiously non-committal on all these subjects. I have done the best I could, that is, gathered from his remarks every thing I could find that seemed to savor of a principle in medicine, and from his practice that which seems to give a meaning to his panacean "remedy for the removal of the various morbid actions of medical science," viz: "*Scientific Medical Reform.*" W. M. R., vol. 1, p. 61.

Even his great rule (351), so often repeated, is one to which the most ultra Sangrado and Paracelsus might conscientiously subscribe. No Allopathist believes that his remedies "are liable, *in the judicious application of them*, to produce any *permanent* injury to the constitution."

376. *The great test of Scientific Medical Reform.* On a certain occasion (1849)? the Eclectics sought, through Dr. Kost, a union with the Botanico-Medicals. Always ready for a union on correct principles, the Professors of the latter school cheerfully met those of the former in consultation.

Clearly perceiving that the *object* was, first, to charm us, then swallow us; then "spew us out," we proposed that the recommending or giving of poisons as medicine should forever exclude any man from a professorship in the Union College. To this Dr. M. would agree; but how should we know what is, and what is not poison? We answered—"Whatever is calculated directly to destroy irritation, fever, or inflammation!"

"But that was just what the practice of medicine ought to do!"

Here we caught him on the false foundation in principle—the doctrine that these modes of vital manifestation, are "the orders of disease," &c. (41). We next proposed, that, "if any Professor in the contemplated Union College should recommend in his teachings, or use in his practice, any agent that has been to him certainly known, in authorized medicinal doses or degrees, to have directly destroyed human life, he should be, *by that act,* forever deprived of his professorship." This was the very "Sword of the Spirit." It "divided asunder the soul and body, joints and marrow," of Dr. Morrow's "Scientific Medical Reform." It cut away, at once, all his favorite cupping, leeching, blistering and narcotizing, and left him almost as badly off as the old school would have been without the lancet and mercury! Thus ended the conference, and thus were *discovered* the "glorious *principles*" of the great champion of "Scientific Medical Reform." They were *essentially* the same as the Allopathic, but not quite so severely and boldly carried out in practice.

An incident here is worthy of preservation, as it illustrates the "cardinal Eclectic *principle*" called "policy." In the Eclectic selection of Professors for the Union College, four were to be taken from each school. Our *Prof. Hill*, the ablest anatomist of the West, must have *that* chair. Curtis must be admitted, or the B. M. College might sprout again as soon as the "*policy*" should be discovered. *Kost* having been the catspaw of their negotiation, *ought* to be *paid;* but where to put *him,* was the question. He must not supplant *L. E. Jones,* for *he* was "one of the ablest teachers of materia medica in this or any other country!" and could not be released.

We *then* strongly suspected that this *ability* consisted, in their estimation, in a *money* interest in the college that could not be dispensed with, and that the ingenious transfer of this interest to great professional ability was a masterly stroke of *Eclectic Policy.* See Buchanan's and Dolley's Principles (411 and 435).

Be this as it may, the poison "test" we offered, most happily relieved them from the sad dilemma; and Buchanan's more modern description of the literary, scientific and professional abilities, and personal character of Dr. J. and others, has clearly unfolded the "disorganizing machinations" of the "selfish and unprincipled" "platform" schemer in that negotiation, which was doubtless to swallow the B. M. College alive, and, when poisoned to death in their stomachs, to "spew it out of their mouths."

376. *Remarks. Dr. Morrow and his Practice.* Dr. Morrow was a man of mediocral talent, but of indomitable energy and perseverance. He acquired a considerable amount of what is called medical knowledge and experience; but he either did not possess the qualifications necessary to constitute him a good critic, or he wanted the moral honesty to exhibit them. He was very "ambitious," and, though apparently benevolent, he always intended that his charity should bring home more than it carried away. On the supposition that he *desired* to do "equal and exact justice to all," it is difficult to assign his motives for his conduct toward those who differed from him in policy and practice. His writings against Dr. Terry, and those against others that might have been referred to, show a bitterness of spirit and a revengefulness of conduct entirely unbecoming such a man and such a

subject, and did himself and his cause much more harm than good, in the eyes of candid and reflecting men.

His practice was, as he declares, "untrammeled" by theory or precedent. It was just what Dr. Morrow chose to do, without being called on for a reason for his course. Having no principles to give, he did not feel bound to give any; hence our inability to find any among his writings. He used to tell his students, who questioned him as to the modus operandi of his remedies, "I've tried it, and found it so; you try it, and you will find it so. We do not know how they operate—we go for the facts." How easy it is to see that these *apparent* facts would greatly vary in different cases (19, 20), and therefore afford no light to guide the practice in the future; and hence the reason why Eclectics are constantly changing their notions and their practices.

Still, the agents Dr. M. used were mostly more mild than those of Allopathy, and generally more suitably applied. I do not believe that he used, for several of his last years, "general blood-letting," nor mercury in any form, nor, so freely as his associates, opium and some other narcotics; though I *know* that he used them frequently, for I found them among his prescriptions. He was devoted to his practice, and was, I think it probable, the best practitioner of the Institute. He surely ought not to have died of dysentery—for he had "*specifics* for that disease."

Though by no means a fluent, an interesting, or even an instructive lecturer, he was always prompt at his post, and labored hard to do what he could; and hence was the warmest friend and firmest supporter of the E. M. Institute.

377. *Professor I. G. Jones*, of Columbus, was a colleague of Professor Morrow in Worthington, a partner with him in practice, well acquainted with his principles, and, in 1850, succeeded him in the Chair of Theory and Practice, in the Eclectic Medical Institute of Cincinnati. His course of Lectures has been published.

378. In the preface, he says his object was "to *embody* at once the general principles and the modern improvements in practice advocated by the Eclectic School," page V.

379. He says: "Dr. Morrow, the moving spirit of the Eclectic Medical Institute at the time of his death, had contemplated preparing such a work, but had written only his treatment of a few important diseases, without any separate discussion of the pathological phenomena or general principles, indispensably necessary in a work proposing great changes in the theory and practice of medicine" (373). But that, "in every other respect than in malarious diseases, their views of treatment were essentially the same," VI. Here, then, we thought we should surely find the Eclectic Platform.

380. In the first lecture on the "Principles of Medicine," we are told, as by Allopathists, that the doctrines of fever are of paramount importance. So they undoubtedly are; but what are those of Dr. Jones, that "constitute the great changes in the theory" (379)?

381. "*Fever is a disease.*" What a startling change in the theory of Allopathy! But the next is something new, to Allopathy in general, though some Allopathists have suggested a part of it!

382. *Causes of fever.* The causes of fever are *infusoriæ* from decomposing vegetable and animal substances. "I recognize but two causes of fevers, the vegetable malaria, or koino-miasmata, and the animal malaria, or idio-miasmata; the first producing intermittents, the second typhoid" (36). "All forms of fever may be safely referred to one of these as their *primary cause*" (39).

383. *Eclectic reform imaginary.* We have often said that the Eclectics were, in principle, just one remove from Allopathy toward the physio-medical system; and here Dr. Jones proves it. Allopathy ascribes fever to inanimate causes; we, to the vital force, and Dr. Jones to animalculæ, so little removed from inanimate matter, that he confesses he is not able to detect them. He only *supposes* their existence!

384. *Periodicity of fever—Ignorance of the cause.* "I must acknowledge almost total ignorance of the laws that operate in producing the regular periodical return of the paroxysms in this form of disease" p. 50. Well he may "regard this science as yet in its infancy—just emerging from the dark ages," p. 53. But then he does account for it thus:

385. "*Periodical change is a peculiarity of animal Life.*" "It must have its rise, progress and decline." As "animalculæ produce intermittents, they must have periods of labor and rest," 57.

386. *A great discovery.* "Intermittent may be associated with almost every other form of disease to which humanity is subject," ib., 53. "May surprise you, indeed!"

387. *Practice.* "As soon as the intermission comes on, administer remedies to prevent another paroxysm," 54, see Dickson.

388. "In a debilitated condition, there is not so much *resisting* force calculated to throw off disease as in a vigorous constitution," 57. Then it must be very unscientific to use debilitating agents during the period of lassitude.

389. "*The more severe the symptoms* and complicated the *disease,* [fever], the greater the necessity for promptitude and efficiency in your efforts to arrest it," 58 [with sedatives]!

390. "In the cold stage," "simply make the patient as comfortable as possible." "For pains in the back and very hot head, sinapisms the whole length of the spine," &c. [very mild].

391. The hot stage requires little treatment [need not "assist nature"]. For "vomiting and purging," "neutralizing physic;" if that does not relieve, one-half to one-eighth grain morphine, 59. If this does not answer, give stronger "opiates," 60 ["assist nature"]!

392. To prevent determination to the brain, ligatures round the limbs," 61 [stop the blood from flowing elsewhere]. Quinine and whisky, 62.
Practice. Sulph. quin. and prussiate of iron, &c.

393. *Remarks.* We here find Professor Jones with the Allopathists as to the nature of fever (disease), its causes (an unknown something) and the *plan* of treatment (reducing it by sedatives), differing from them only in rejecting the lancet and mercury, and using *with* quinine and opium, prussiate of iron; very few Allopathists now bleed "in this disease."

Strange that he should be so ignorant (384) of the cause of periodicity, when he knows (385) that all animals must have their periods of labor and rest! How could he expect those infinitessimals to be always wide awake, up and doing? *They* want sleep *sometimes*, as well as the animal on whom they operate! Doubtless the anticipated agues are to be attributed to their having some restless leaders among them who wake them up too early! and then, the postponements may be consequent on their prostration and drowsiness, caused by their dissipation and carousals during the severity of the paroxysms, and their sitting up too late o' nights preceding! Again, the Doctor says: "There should be no difficulty in referring all fevers to this one cause (infusoriæ), as the difference in the symptoms may arise from idiosyncrasy, predisposition, &c., and the temporary circumstances of the patient." O, yes, we can readily understand that. The little fairies will not, of course, find it convenient to enact the same farces, cut the same capers, and make the same number and character of windings and countermarches in large houses and small, well and ill arranged, and they will be much more likely to keep themselves mostly "in doors" in *cold* weather than in warm. They may not, either, walk so willingly out at the invitation of a cold bath as a warm one, and they may even be less annoyed by a sedative drug than by cayenne. Who knows but that's the reason why cayenne rouses a fever and the vapor bath disperses it!—and hence the different kinds of medical practice excite very different symptoms in the progress of a fever; some medicines (stimulants) chasing the little vermin out speedily—kicking, biting, and scratching as they go—while others (narcotic) put them quietly to sleep within, to rise, when refreshed, to fight the battles with the doctor and his patient yet again! And this may cause the relapses and the changes of diagnosis and prognosis! But, jesting apart, the Doctor has really approached the true theory of the cause of fever. He attributes it to *vital force*. His error is, that he attributes it to the vital forces of animalculæ that may or may not exist as exciting causes, instead of the vital force of the patient, which alone produces fever in all its manifestations.

394. It is singular that, to a mind as well trained to thinking as Professor Jones' certainly is, two of his own facts do not upset his whole theory: 1st, that all fevers are caused by animalculæ arising from decomposition (382). 2d. Decomposition cannot take place at a temperature below 60 degrees, and even the animalculæ generated, are killed by the first frost! Now, Doctor, what produces the "fevers" that occur in the heart of winter along the beautiful Scioto, where, *you are aware*, they are frequently very prevalent and obstinate?

395. Again: his practice is not consistent with his theory. If the paroxysm is caused by the carousing of the young invisibles, that would be the lucky moment to scatter among them "fire brands, arrows and death," in the shape of opium and prussiate of iron! But perhaps the Doctor counts them bees with stings, and therefore makes his onslaught as we do on honey bees—while napping!

Again, he says (388) the debilitated condition is non-resisting to the Lilliputian army, yet he recommends using, in that state, the most debilitating remedies to prevent "the resisting force from throwing off the disease" (the fever)?

396. The doctor may object that we do not understand his philosophy, but we think we do as well as he does (384). We say not what we do, to wound his feelings. We respect the man who works so hard and long in search of truth, even though he comes no nearer to it than is an animalcule to a man. We would only jostle him from his wrong positions, that he may be ready to listen to *us* when we "lead him into all the truth."

We now leave Prof. Jones, and pass on to the selection of the doctrines and practices of Eclecticism, as developed by its present self-styled "leading" "literary, scientific and respectable" "organ," J. R. Buchanan.

397. In "An Address to the Public" (E. M. J. for 1853, p. 139), Prof. J. R. Buchanan says:

"From the time [1846] of my first connection with this school * * its claims and character were fully set forth; the influence of the press was enlisted in its behalf, and its slanderous opponents publicly met and refuted, whenever they dared to assail its reputation. Whatever appertained to the relations of the school to the public, or required the exercise of literary capacity, devolved upon myself." The trustees of the college shamefully acknowledge these arrogant and insulting claims of their "Big man me, Joe," in their College announcements.

398. Knowing Dr. B. to be very fond of theorizing, we looked, with interest, for the claims of that school to public patronage, in the shape of a synopsis of the principles it taught. While Dr. Morrow lived, opposed "theorizing," and put forth the apparently plausible doctrine of sanative medication (351). Dr. B. seemed restrained from magnifying much his office of putting forth whatever appertained to the relations of the school to the public. Itching, however, to render himself notorious, and yet not permitted to condemn, altogether, the poisons used by his colleagues, we find him, in 1849, coming forth as follows, (E. M. J., p. 178—R. 17, p. 68):

399. 1. "He believed that a perfect system of medical science, never allows disease to exist at all, but prevents it, by proper diet and modes of life."

This is not medical science, but physiological.

2. "The next best system promptly meets disease by the use of agents in perfect harmony with the laws of health, physiological in their action; as water, air, hot and cold baths and frictions, magnetic manipulations, mechanical remedies, food, drink, ptisans, and other articles which are not usually regarded as either medicines or poisons."—Part of the true Medical System.

400. 3. "We believe that the next system goes beyond the materia alimentaria, and uses only those articles which most nearly approximate the character of food; such as stimulants, tonics, nervines, laxatives, demulcents, diaphoretics, anodynes, aromatics, acids, alkalies, salines, saccharines, antiseptics, rubefacients, stomachics, diuretics, emetics, hemostatics, expectorants, sorbefacients, alteratives, cholagogues, emenagogues, fomentations, embrocations, antiperiodics; but aims, in all these measures, to select for use those which experience has proved to be the most congenial to the human

constitution, and least liable to the production of any injury" (p. 180, abridged).

Here is the balance of the Physio-Medical practice: relaxants, stimulants, tonics, anti-septics, and lubricants.

401. 4. The *fourth system* is "that which not only sheds the blood of the patient, but employs all substances indiscriminately, no matter how dangerous their properties or tendencies; and thus frequently either destroys life, or permanently poisons the constitution, no matter how judicious the practitioner." E. M. J., 180–1, vol. 3, p. 543. [A combination of 3 and 4 constitutes the Eclectic practice].

402. As, in the above, the doctor had expressed himself rather too clearly for "the policy" of Eclectic non-committalism, he found himself obliged to mystify a little, and open a door to back out through. He adds:

403. "Our aim is to depart, as far as practicable, from the debilitating, or pathogenetic practice, and to approach, as near as possible, to the hygienic or sanative practice. The question naturally arises, whether disease can be safely treated without disease-creating agents? We think it can. We do not believe that we can, as yet, dispense with medicines; but we are undoubtedly able to dispense with deleterious agencies," &c.

404. "Our doctrine is, that whenever any medicine manifests a tendency to act as a poison, in its ordinary administration, we should look upon it with a jealousy proportioned to the probability that it would so act," &c.

405. "Our practice keeps pace with our knowledge." "We have no attachment to any remedy which experience shows unsafe; but, on the contrary, we rejoice in the success of every attempt to substitute sanative for pathogenetic medicines," &c.

406. "Whatever be their errors at present, we are satisfied that reformers will ultimately meet on a common platform—the true sanative system." E. M. J., p. 181–3.

407. To these doctrines of therapeutics, we felt that we could most cordially subscribe; but, as though just then jogged on the shoulder by the non-committal spirit of Eclectic "policy," and the non-conforming character of its practice, he adds:

408. "As to the doctrine that all poisons should be rejected from the materia medica, we reply that, according to our understanding of terms, that would involve nearly the whole materia medica, as there is scarcely a medicine that will not act as a virulent poison, if administered in a sufficient dose."

Here is taught the false doctrine of Allopathy, that medicines and poisons consist not in their inherent qualities, so much as in their quantities, and the circumstances of their uses; and this doctrine justifies the use of any thing and every thing that the prescriber may "judge" to act innocently "when judiciously given." Hence, he says: "As to opium, we can say that *our* experience in its judicious use, shows that, although it is liable to abuse, its value is too great to justify its exclusion from the materia medica," &c. Sec 411, No. 4—*Progress Backwards!*

This is the plea of Allopathy for the lancet, mercury, antimony, arsenic, and every other poison. (Compare this with 398 to 406, which all condemn it directly.)

409. "There are several other articles, such as digitalis, strammonium, hyosciamus, &c., which are objected to by the more ultra reformers." [The Physio-Medical]. "We are clearly of the opinion that, if all this doubtful class of agents could be expunged from the materia medica, and their place fully supplied by others more congenial to life, the reform would be most beneficial!" (408).

410. Here we find the doctor's mind "tending" again in the right direction, but his *popularity* and *place* in the *college*, compelled him to bolster up a practice with deadly narcotic agents! In the Physio-Medical Recorder, vol. 17, p. 68, the reader will find a full review of the doctor's views here, and the backward "progress" of his mind from 1849 to 1851.

411. In his introductory to the class of 1851–2, this "leader of the E. M. Institute," asks:

"What are the reforms by which American Eclectics are distinguished from old school men?" And he answers—"They are eight."

"1. We deny the Papal infallibility of the profession."

"2. We deny that it is impossible to produce satisfactory results without the lancet."

"3. We deny that mercurials are ever necessary." (They are in Beach's liniment and Cleaveland's solvent).

"4. We deny the propriety of using any injurious remedies" (408)!

Multitudes of Allopathists join in all these denials, yet they and you prescribe the most deadly poisons (408), calling them injurious only by quantity and injudicious use!

"5. We deny that a physician should be allowed to lose more than two per cent."

In this you deny to yourselves the privilege of practicing at all, in which Allopathists will not agree with you.

"6. We deny that we know enough of the materia medica."

Nobody ever charged you with the affirmative!

"7. We deny that the functions of the brain should be omitted in our systems of physiology."

So do all physiologists.

"8. We deny that physicians should be the last to learn new truths."

In all these "denials," save the 5th, all medical men agree with you—*no reform here.*

412. As all the differences between Dr. Buchanan's system and the Allopathic is the 5th denial above! it follows that he believes irritation, fever and inflammation to be disease; and that cupping, leeching, cantharides, (answer to Harrison), opium, digitalis, and other narcotics, &c., are the proper means to cure it! If these are not the fairly inferred principles of this negative lecture, then it contains none.

413. In the third vol. of the E. M. Journal, p. 537 and onward, we find another address of Dr. B., quite reprogressive from that of 1849. In this, he complains that Physio-Medicals "denounced Eclectics for using poisons," and says: "There is no substance in nature which is not poisonous, if used with sufficient freedom!"

"The distinction between medicines and poisons is merely a distinction of degree not of kind. Any medicine, if sufficiently concentrated, would be called a poison; and any poison, sufficiently subdivided or diffused, may act as a medicine. Snake poison is converted into a medicine by the homeopathists; and the most harmless medicines would be pronounced poisons, if we could concentrate their energy till a single grain would be a fatal dose!" [Wonderful prediction]!

Compare this with his opinions two years before (403–7), and see "what a falling off was there!"—"*Progress*" backward.

414. *In vain have we searched* through succeeding articles from Dr. B., for the exhibition of any scientific medical principle. We see no description of health, disease, irritation, fever or inflammation, nor any systematic classification of diseased conditions, or vital symptoms; or of food, medicines, or poisons. If he has written any thing on these subjects, we regret that it has never fallen under our eye.

415. He boasts much of having introduced into that school, the "liberal policy of protesting against all proscriptive rules, designed to enforce any species of doctrine of any medical sect."

In this it is clearly evident that he means to oppose the recognition of any scientific principles, as the teachings of a college or society, such as our Baltimore platform (671). He insists that every doctor should be "thoroughly instructed in the science and art of medicine"—"enjoy the right of private judgment"—"examine real or supposed improvements"—"adopt what he finds beneficial," and "lay aside measures or remedies, found, on examination, to be unscientific, dangerous, or destructive!" Ann. Announcement.

416. Now, he says: "Every mineral, every plant, every part and product of the plant, every simple and compound substance in nature, are [is] in some way medicinal to man." (E. M. J., 1855, p. 300).

Pray, how can he find out what is good or bad, if every thing may be made poisonous by condensation, or a good medicine by attenuation? He has every where condemned the trammeling of the mind with principles; and yet, in 1855, he *justly* says:

"It is chiefly those whose intellectual incapacity unfits them for the development of principles, who are disposed to deny their importance." And elsewhere, that the "mere recipe system," then taught in the E. M. Institute, "does not answer the demands of this enlightened age." (I quote this from memory).

417. Does any one ask an explantion of this gross inconsistency? Let him read Jones' and Balridge's exposition of his neurological moonshine. Who has abused medical principles ("creeds") more than he? and who is more bitter when his own are assailed? *He* must have liberty of opinion and speech; so must others, while they will be tamely led by *him*—no longer!

418. In an editorial in the E. M. Journal for 1854, p. 359, we are told that "Eclecticism is not a special, exclusive theory of medicine, based upon one principle; it is a comprehensive system, which tolerates all ideas, and recognizes all contributions to science." "It is a system of Panto-pathy" (360), whose "votaries have the largest liberty to choose, and denies the right of any society or college to dictate a medical creed or a limited routine of practice." "It is not a matter of philosophical theory, but rather of clinical experience" (361).

419. This is just what we have always said of it—that it is a grand salmagundi of any thing, every thing, and nothing (negatives), wholly destitute of any scientific, philosophical, or common sense principle.

A committee of Eclectic physicians of Cincinnati and Covington, say that "The same member of the original faculty upon whom devolved, from the first, the duty of defining the doctrines and platform of the school, is still vigilant, as dean of the faculty, in maintaining a liberal and *consistent* (?) course, and in teaching *the same Eclectic philosophy* in medicine (p. 16).

This same Buchanan says:

420. "The doctrines taught in this school [the E. M. Institute], and carried out by its graduates in their practice, may be justly considered the practical embodiment of the American Eclectic system. These doctrines are the following:"

421. "1. That every physician has a right to exercise his own judgment, and that no society has a right to prescribe and enforce a medical creed."

422. "2. That the physician is bound to preserve, with the utmost care, the vital power of his patient; to aid nature in the cure of disease, and to avoid every measure in practice which experience proves to be deleterious or dangerous to the constitution." [From Thomson and the Physio-Medicals].

We like this doctrine *much;* but it is a direct violation of the first, and is itself violated every time that the "graduates" undertake to "carry it out" with cups, leeches, blisters, drastic physic, opium, or any narcotic, lead, iodine, prussiate of potash or of iron, niter, &c., &c., (409). What right has the E. M. I., alias Dr. B., or the Am. Ec. Med. Ass., to prescribe such a "creed" or "duty," or to bind the physician to obey it, in opposition to No. 1?

423. "3. That the practice of blood-letting has been proved, by ample experience, to be generally injurious, and often dangerous to life; and ought, therefore, to be discarded from a system of medical practice." [Violation of doctrine 1. No one is to be controlled by the experience of others! Each graduate should be allowed to kill, till he is satisfied that the lancet is dangerous]!

424. "4. That the use of mercurial remedies (?) has been shown, by ample experience, to be productive of a vast amount of disease and mortality, and that such remedies should be laid aside whenever their object can be obtained by other remedies and measures."

This is the genuine Allopathic doctrine. "Mercury has done great mischief"—"lay it aside whenever," &c. But Prof. C. H. Cleaveland, of the E. M. Institute, tells us, in the Am. Lancet, p. 63, that "the objects of the mercurial remedies can not be obtained by other remedies," "in those cases where the *solvent* property is demanded, as in inflammatory adhesions [healings] of the tissues of the eye, or in pleural or other adhesions of serous surfaces." Neither does he believe it [podophyllin, the great Eclectic substitute] will "remove deposits of inflammatory exudations following syphilitic infections, as *calomel* will." He *thinks* that podophyllin, with muriate of ammonia, *may* serve all the purposes of mercury, "except to counteract the syphilitic virus!" (p. 63).

So here we have Buchanan framing a platform that will admit mercury, and Cleaveland bringing in the timber and fitting it to its place! Is this "tending to a purely sanative medication" (406), or *re*-progressing into rank Allopathy, where we always told him he would land at last?

425. "5. That the new remedies which have been introduced by American Eclectic (?) practitioners, are entirely sufficient to accomplish all the purposes which have heretofore been accomplished by mercurials, in a much safer and more efficient manner!"

So says the "theorist" B——; the "medicine man," Cleaveland, says, "No!" and neither they nor their pupils are to be trammelled by creeds, nor held responsible by colleges, nor societies, nor public opinion, for their conduct! Principle, No. 1.

426. "6. *That all other unsafe remedies*, which, like the mercurials, are subject to great abuses in their use, and which are capable of being substituted by better and safer remedies, should be gradually laid aside, and improved remedies introduced as rapidly as the progress of science and experience will permit." The Allopathic doctrine most non-committally expressed! But what does the Platform Builder mean by unsafe remedies? Has he forgotten his doctrine (415), that all substances are remedial; and (413) "unsafe by quantity, not by quality!" And is it not as easy to give an infinitessimal dose of antimony, blue stone, calomel, digitalis, ergot or opium, as of anise, bergamot, catnip, dittany, cranberries or figs? Where was the "literacy" (397) of the great Platform Builder (see italics), that he did not "prevent" this wanton murder of the king's English?

427. "7. That all *new truths* [proposed hypotheses]! should be received and investigated in a spirit of candor, and that numerous errors and deficiencies in medical science and practice, in surgery, obstetrics, materia medica, physiology and pathology, should be corrected as soon as possible"—as "policy" will permit (405–6).

428. What a "vast" and "irreconcilable difference," between these doctrines and those on the same subjects, of all the true Allopathists alive! What "astounding discoveries" are developed by this unique neurologico-pathologico-politico-circumlocutico-ambiguitico-non-committico Eclectic Medical Creed-Maker!

We have been told by Eclectic physicians of Cincinnati, (Report) by Buchanan (397), and by the Trustees as his mouth-pieces (circulars) that he is the definer of the platform of American Eclecticism. He tells us, (E. M. J., 1855, p. 338), that—

"In the programmes of medical colleges, * * we find [in "the institutes of medicine]," a recognition of the paramount importance of philosophical principles, without which facts alone constitute no reliable guidance. It is chiefly those whose intellectual incapacity unfits them for the development of principles, who are disposed to deny their importance, and exaggerate the value of mere facts." [All true and good. Now for the illustration].

429. Buchanan tells us that he rejected the prospect of the highest honors and profits of an honorable and popular profession, "fairly within his reach," and "sacrificed his personal respectability" in joining himself to a faculty, "one half of whom were without talent, attainments or notoriety; and the other half possessed little more to recommend them than a willingness to

learn (E. M. J., 1853, p. 142, &c.), that he might develop the great principles of anthropology, and its relations to collateral sciences, which, of course, must "include all the institutes of medicine in theory and practice."

430. He has now spent nine years in making out a "platform," during which time all he has done is to give to any body and every body, full liberty to prepare timbers for it, to prescribe the places and manner in which those timbers shall be located; and has promised to "accept all contributions to" this platform (418). He has sent out his graduates to prepare the timbers (420), each in his own way, or according to Morrow's plan of blistering the whole abdomen, and giving morphine; or to I. G. Jones', of tying up the limbs and giving prussiate of iron; or to Newton's, of giving morphine, strychine and opium; or to Cleaveland's, of giving mercury as a solvent to dissolve tissues and prevent adhesive, (healing) inflammation; or to King's, of rotting the flesh with ergot; or to the steam and lobelia system, or to the water-cure plan, or to the homeopathic art of converting "snake poison into medicine" (413); or his own theory of fingering and smelling—but time and space forbid further enumeration of the objects of his far reaching liberality.

431. We ask, when all these timbers and modes of union, none of which are to be rejected (418), are brought to THE GREAT ARCHITECT of the PLATFORM, on what grand scientific principle he will make them come together? Either our "incapacity to develop principles," or the impossibility of harmonizing such heterogenious materials, deprives us of the power to answer; and therefore we will ask of the Architect a more reasonable, if not a less difficult question. We observe that this platform definer has not only given orders to others how to work, but has provided some materials himself. He has told us that he had developed the science of mind; that this science involves physiology; that physiology involves the institutes of medicine, and, finally, that medicine is a system of clinical experience—not of philosophical principles (418)! How does he reconcile these contradictory statements?

432. He has told us that the true practice would consist of purely sanative agents; and that all classes of reformers would finally unite on this platform, rejecting all agents of an injurious or poisonous character (406). Then he told us that nothing is, in its nature, injurious (409)—"agents are poison not by quality but by quantity." Lastly, he tells us that "every mineral, every plant, every part and product of a plant, every simple and [every] compound substance in nature, are, [is] in some way, medicinal to man." (E. M. J., 1855, p. 300).

433. It is annoying to be so often obliged to correct the "illiteracy," "false philosophy," and "supposed hypotheses" of an author; but we may properly do it for the boasted prince of "literature, science, philosophy, and respectability, whose solidity of judgment and range of reasoning power are insufficient to lead him to sound conclusions in matters of principle and philosophy," and who is therefore "suspicious of all other deductions but [than] his own, and ready to raise the cry of theoretical and visionary" ["narrow," "limited," &c.], against every development of the principles of medicine [such as the Baltimore platform], however correct and comprehensive its philosophy."—[E. M. J., '55, p. 339].

434. Again, we ask, what are the "scientific principles" of "American Eclectic Medicine?" What are its "teachings" concerning life, health, disease, the causes of disease, their modes of attack and the effects they produce; what are its symptoms, irritation, fever, inflammation, conjestion, suppuration, and gangrene? What is the nature of food, poisons and remedies? What their modus operandi, effects on the human body? Echo answers—what? Oh, "they are taught [in the E. M. I.] as thoroughly as in all the schools, Allopathic, Homeopathic, Hydropathic, Botanic, and Physio-medical" and yet the graduate is not assured by any scientific demonstration, that one "supposed hypothesis" is any better than another! He must try first one, then another, till his patient dies or recovers; and conclude, in the last case, that the last dose given was the right one.

These instructions are very injurious (E. M. J., '54, p. 363). "The Eclectic physician is especially taught never to use any thing that cannot be safely given (409); never to allow poisonous materials to become lodged in the constitution," &c. He can give poisonous materials as much as he choses (398, 409); but, after they are down the throat, he must not allow them to be lodged in the system! (142). Will any one inform us what are or are not the "philosophical and distinctive principles of American Eclecticism," as taught by the *platform builder,*—the literary, scientific, politic, arbitrary, insolent, mountebank leader of the Cincinnati E. M. Institute?

435. But certain Eclectics who deny the declaration of the platform builder (420), offered a premium for the best exposition of Eclectic Principles. Essays were written and Prof. L. C. Dolley, of Rochester, one of the pupils of the E. M. Institute, gained the prize!

According to Prof. Dolley "the fundamental and distinctive principles of the Eclectic system," as understood by those who originated the same, may be said to relate—

"1st. To its policy, referring to the sources of knowledge.
"2d. To the methods of investigation.
"3d. To Pathology—Theory and Practice.
"4th. To Materia Medica."

Explanations—1st. All systems and all nature.

2d. "The investigation and practice should be entirely untrammeled." Governed by no scientific rule nor practical experiments! (418, 421).

3d. "It is not claimed that Eclectics advocate views of pathology and practice which are wholly novel and original with themselves."

4th. They "reject in toto, the most pernicious features of the old school practice." And who does not reject them?

Professor D. says, "medicine is not a fixed science, because it has to deal with frail man, whose existence is limited; whose organization and vital force are often defective, and influenced by the errors of education and habit."

That is, man is not built up and sustained on fixed principles, because, like all other organized bodies, his is subject to extraneous influences, which may mar or destroy him! Alas for Geology, Astronomy, Chemistry, Botany,—any science! all whose compound elements are changeable! See review of this "Prize Essay," Rec., vol. xix, p. 167.

What are the "distinctive principles" of Eclecticism?

In the announcement of the E. M. I., for 1855–6, it is said that "in attending their lectures, the student is made familiar with the established facts and principles of medical science (45), as it has been developed by the distinguished physicians of the present and past centuries ("literacy!") and is thus carefully and efficiently taught all that is necessary to constitute a sound and thorough medical education (5), in the judgment of the great mass of the profession throughout the civilized world. In this respect, the Institute presents litle that is different from other respectable medical colleges."

Hence, we see that the Eclectic School is *essentially Allopathic.*

But they present, also, a vast amount of "improvements which can not be found in any other school"—among which stand "first," the transcendent system of brainology, neurology and psycology, of that prodigy of "philosophers," Professor "B." Next, the use of a vast number and variety of remedies of their own discovery or invention; and lastly, the "bold and manly style" in which they "realize those reforms which the profession has long been urged to mature."

436. *Policy.* Lastly, there is a "principle of Eclecticism," called policy, that must have been selected from the secret instructions of the St. Aloysian Society, to its missionaries among Protestants. It consists in telling all sorts of fibs for the benefit of the E. M. I., and to the injury of every thing and person that stand in the way of its being considered the largest college in the west, and the best college in the world; and J. R. B. the most talented, literary, scientific, philosophical, benevolent, *truthful!* influential, and indispensable man in that college, or the world! This "settled policy" has shown itself from the first, in praising to the skies men who are connected with the College, and the means and measures which its existing faculty recommend; and in degrading *both* to the lowest point of infamy, the moment that the former, no longer able to endure their unrighteous and immoral course, remonstrate with or abandon them; or the latter (their policies) are by other persons turned against that faculty itself.

437. As *proof* of this assertion, witness the praise bestowed on the Worthington College while Dr. D. L. Terry was a member. "The system of instruction pursued here, combines more advantages, and is better calculated to advance the student in the acquisition of a knowledge of the intricate and important science of medicine, than any other hitherto in use," W. M. R., v. 1, p. 9. Signed T. V. Morrow and others, and dated Jan. 11th, 1836.

Dr. T., a young Professor, talented, honest, and energetic, soon discovered that much of this teaching and practice was wrong, and remonstrated against it. This brought on him, in August of the same year, the ire of his colleagues, and he resigned (ib., p. 116). Let the reader now examine the description of his character by the same hand that done up the above report of the capacity of Dr. Terry, with others. "That apostate and mongrel Thomsonian ex-Professor, D. L. Terry," whose "course is unparalled in ignominy and disgrace," publishing "barefaced falsehoods and base fabrications;" "a designing apostate" (120), because, "without the science or the talents necessary to elevate him to a stand among those of the first eminence"(?) &c. (121); that is, he was guilty of the "unreasonable ambition" of being counted equal to his older colleagues! What a sin! Let him who would know which was the superior of those two men, read "Terry on Fever".

(pamphlet), and Morrow's lecture at Russelville (W. M. R., pp. 69, 81), with Terry's review (T. Rec., vol. 4, p. 337). Let the reader compare the honest, manly criticism of the Worthington doctrines (T. Rec., v. 4, p. 287), with the Billingsgate that was heaped upon this author for it (W. M. R., v. 1, No. 8).

438. *Dr. H. Cox.* Passing to Cincinnati, we find these extra liberal Reformers praising to the skies Dr. H. Cox, because, like Chapman and others, he had dared to rail against mercury, and, like Morrow, to "enter his solemn protest" "against the very frequent and almost indiscriminate use of the lancet, so much advised by many of the authorities of the present day" (W. M. R., v. 1, p. 114). See also vol. 4, p. 103; also page 85, where he is called "a highly talented and distinguished physician," and his renunciation of the old school practice [only mercury], "able, manly and dignified."

439. *Dr. W. Beach.* On page 30th, v. 5, W. M. R., we find Dr. Beach "a gentleman who is, beyond all question, one of the most distinguished and able medical men of the present or any other age; of exalted reputation as a writer and teacher, and successful practitioner; a brilliant ornament of his profession; an honor to mankind, as well as one of the greatest benefactors of our race." Vol. 6, p. 266, he was highly toasted in Buchanan's presence. 1853, p. 310.

440. With the faculty, consisting of B. L. Hill, Jas. H. Oliver [old school], L. E. Jones, H. Cox, A. H. Baldridge, W. Beach, and T. V. Morrow, "the course of instruction in each of the departments will be full and complete, embracing every thing of any value known and taught in the old regular colleges, as well as in the Reformed and Botanical schools of medicine," W. M. R., vol. 6, p. 110. Compare this with what Professor Beach says, Fam. Phi., p. 195: "Non-professional readers may imagine that information in regard to depletion and sweating is annually taught in our medical schools. Such is not the fact."

441. Now compare this with what is afterward said of Cox, Beach, Jones and Baldridge, in general, E. M. I., 1853 (and of Jones and Baldridge in particular, page 315): "Unworthy of notice," "regardless of truth and honor," "monomaniac of mendacity," "convicted slanderers and traitors," &c. "Mortifying" this self-conceited, Jesuitical deceiver, by "making public parade of his want of good sense, decency, and moral principle, and proclaiming to the world a fact that he (B.) would gladly conceal, as in his address to the medical public, that the Institute has heretofore contained an individual void of the sentiment of honor and a proper self-respect." Better attend to the one still in it—charity begins at home.

442. In an address to the public in 1853, p. 139, Prof. Buchanan, who was a member of the committee of negotiation (362), and ostensibly approved of the testimony for Professor Jones, says, of half of that same faculty, they were "men who had little talents, less reputation, and nothing to lose," E. M. J., 1853, p. 142. Of Dr. Jones (362) he says, in substance, he was persuaded to write communications for the press, and to lend his name as author to a book, in his contributions to which his "ignorance and illiteracy were corrected," &c., p. 142. His "ideas of medical reform were adapted only to furnishing recipes to half-educated physicians" (p. 140), and his moral character was that of "stupid mendacity, a selfish and animal nature,

impelled by ungovernable passions," "disorganizing machinations," with whom "his (B.'s) association was a sacrifice of personal respectability," E. M. J., 1853, p. 142.

What confidence can be placed in the word of a man who will deceive and lie, and contradict himself after this sort?

With what grace and meekness Messrs. Jones and Baldridge receive their castigation, how just it was in itself, and how worthy the source from which it emanated, may be fully learned from a brace of pamphlets in defence, which they will furnish gratis to any anxious applicant.

443. Thus the remark of Dr. M., vol. 4, p. 106, that, "No sooner does any man renounce the old school practice of medicine" (or the objectionable parts of it which the Eclectics retain), "than his reputation as a man and a physician is assailed with a violence and a malignity truly astonishing," is abundantly illustrated in the course of himself and his colleagues toward Dr. Terry, Dr. Curtis, Dr. Cox, Dr. Baldridge, Dr. L. E. Jones, and others, merely for differing from them in medical doctrine, or for objecting to the "policy" of their "course," private or public, or for all these united. This is enough to sink them to the lowest depths of "intellectual and moral degradation," W. M. R., vol 1, No. 8.

444. As the Trustees not only made no defense against the degrading insinuations of B. (442), but forthwith lauded their detractor to the skies, as the greatest of medical discoverers (see Annual Announcement), we presume they very meekly treasured up the insult to their judgment in selecting, and their moral responsibility and honesty in recommending, such men as Jones and Baldridge, as worthy to be teachers of the future guardians of the public health. Were those trustees merely putting their names to what that unprincipled platform motive had prepared for them? (as Dr. B. L. Hill said they would consent to whatever the union committee should agree upon), instead of trying to secure the public against imposters, and provide them with competent teachers of medicine.

445. The *policy* of the E. M. Institute's Eclecticism, is not confined to the praise of undeserving men, and the abuse of either the undeserving or the eminently good. It extends to every species of deception and meanness; such as the sending of advertisements through the country, stating that they have been the means of doing what was done as much by others; as the breaking down of the monopolizing medical laws in the State; the efforts to gain admission to the Commercial Hospital; the curtailing of the use of poisonous drugs by Allopathists, and of the introduction of all the "new remedies;" including "lobelia," and fifty others introduced first by Dr. S. Thomson. In making out false statements that they have more than half the students in all the medical schools in Cincinnati, by the omission of two schools and over sixty students. In reporting themselves, and sending runners to the steamboats and hotels, in October and November, to report, that other schools are "dead," or "have but one Professor," and to persuade the young men who may be coming in, to go to *their* schools. In pretending that their graduates know every thing, when they themselves have no principles to teach; are accomplished physicians, when they have not a single settled medical principle, nor an established rule or means of practice. Of all which, and a hundred times as much more, we have the record and the

testimony of living witnesses to prove! Finally, with B.'s "liberal policy" of "tolerating all ideas," and clasping to the bosom all "honest and enlightened reformers" (Announcement), contrast his late "protest" against the doings and persons of *his friends* in New York (E. M. J., 1855, p. 341), and we shall see the truth of our assertion, that nothing is "American Eclectism" that does not magnify the E. M. I. above all other colleges, and J. R. B. above all other men. His contradictory opinions respecting his principles, and the character of medicines and poisons, and the literary and scientific qualifications of his quondam colleagues, show that his judgment in matters of science, can not be safely trusted; and his acknowledgment that he strove to put forth one of his colleagues as an author, of whose "illiteracy" and lack of scientific attainments he was ashamed; his misrepresentations of the number of pupils in his own school, as well as in others; and his false assertion, in his address to the public, that "we once offered him the use of our charter" and the privilege of making up a faculty to suit himself, which, failing to do, he abandoned it; when the truth is, as will be partly seen by reference to the publication of his name among us, that he was only permitted to be one of a faculty whom there was no danger that he would be able to lead astray; and when we discovered, by a letter of his from Boston, that he was deliberately deceiving the people, *we rejected him*, instead of his abdicating his chair, prove that his pretended statements of facts are not worthy of credit.

Take him all in all, his miserable mangling of the King's English, his heterogeneous medical doctrines, his false statements respecting facts which he knows, and his scandalous abuse of every one who presumes to question his infallibility, or unite with him in sustaining his "Eclectic policy," his arrogant and impudent pretensions to superiority; or of non-committalism and humbuggery, point him out most clearly to the public as "eminently qualified" to instruct the future guardians of the public health!

The grounds for the everlasting boast of the great number of Eclectics in the United States will be understood, when it is considered that, in the first place, a few ambitious men, observing that, on one hand, were a "large and respected profession" of men who sustained the Allopathic system, and, on the other, a great number of Thomsonians who believed in a system and a practice diametrically opposed to it; that other systems, as the Homeopathic, the Uroscopian, &c., had many adherents; and that many reflecting people were displeased on the one hand with Allopathy, and not sufficiently enlightened and independent to adopt, on the other hand, a thorough reform, determined on that master stroke of "Eclectic policy," of rushing in between error and truth, Allopathy and a genuine reform, and becoming all things to all men (418), giving poisons to those who demanded them, and medicines to those who refused poisons (408, 409), *pretending* to "select the good from every system" (418, 421), thus ensnaring alike those who were disgusted with Allopathy and those who were not fully prepared for reform, and pronouncing all "Eclectics" who denounced "the indiscriminating use of mercury and the lancet," or who, to avoid the abuse always heaped upon the advocates of a good cause, were disposed to be silent on the virtues of cayenne, lobelia and the vapor bath. Of such ignorant and unstable malcontents, a pretty large army has been raised, and are commanded by a leader (418) worthy of their composite and ever-changing character.

In speaking of Beach, Morrow, and I. G. Jones, we gave a sketch of the character of the men, as distinct from their medical systems. If any thing of this kind respecting Buchanan is wanted, more than is clearly inferred from his "principles and his policy," may be found in his publishing to the world, as "science,"a "system of anthropology," based chiefly on his experiments on a young man who, *he knows*, was continually feigning nearly all the "demonstrations" he exhibited! See Rec., vol. XIX, p. 129, and the pamphlets of Jones and Baldridge, once his worthy colleagues in teaching, and coadjutors in "Eclectic policy." See, [illegible] a review of his "Anthropology," in American Med. and Surg. Journal of this year, particularly July, August and September.

446. *Apology.* To those who may feel disposed to call us to account for the manner in which we have presented the Eclectic system, we can only say it is the manner in which we find it, and we are not to be blamed. To him who would ask why, if we find no scientific principles laid down by its authors, we present such a quantity of trash in their stead, we answer, this is the material of which Eclectics boast that their system is composed. To him who would ask us why we do not exhibit some order in our presentation of it, we answer, for the same reason that we should not expect order from him in a description of the inmates and the operations of bedlam. It would "misrepresent" the whole idea of their bedlam itself, and make it appear to be what it is not; and thus we should *really have deserved*, what we have often most innocently received, a "severe castigation" (in Billingsgate) for "slandering and abusing the Eclectics and their system." B. S. Hill to J. A. Rowland.

When Eclectics boasted of their superior liberality in "tolerating" all other classes of medical men; in condemning no man for his honest opinions, but in giving aid and comfort to every man to investigate every subject, and to question the infallibility of every *dogma;* of their generous and dignified fraternity of all honest and inquiring men of every sect; we have felt as though we would like to be "*one of them*." But, when we have observed that this liberality and this generosity extended only to those who professed to belong to their fraternity; that men (as well as "remedial agents") were good only while *in their skillful hands*, and forthwith became "intellectually and morally" "degraded," as soon as they questioned Eclectic wisdom, consistency, morality, supremacy, infallibility or exclusive right to all science and medical improvement, no language was too vulgar to designate them, and the best position to be assigned them was, "the lowest depths of intellectual and moral degradation." (W. M. Ref., vol. 1, p. 113), we have preferred to maintain our "independent position," and carry on reform as best we could.

HOMEOPATHY.

447. On this subject I was about to copy the doctrines from its founder, Samuel Hahnemann, when I thought it best to consult my worthy friend, Dr. Pulte, who informed me that many errors in Hahnemann had been detected, and that the true doctrines are more clearly developed by Dr. R. E. Dudgeon, in his "Late Lectures on the Theory and Practice of Homeopathy," delivered at the Hahnemann School of Homeopathy, and published in Manchester, England, 1854. Referring to this work, I find, page 219 and onward, the advice of Dr. Pulte worthy of particular regard.

448. Dr. Dudgeon says: "It cannot escape any student of Hahnemann's works, that an idea once entertained or an opinion once broached by him, is rarely entirely abandoned or formally rejected in his works, even though it is virtually suspended by another idea; and the consequence is, that, in his writings, and more especially in the *Organon*, and particularly the later editions of it, we find statements, side by side, almost diametrically opposed to each other. He seems unwilling to efface what he had previously written, but retains the older notion, though the more recent one virtually extinguishes it." * * * "Though * * he does occasionally solemnly recant an opinion he previously held," &c. "Knowing this peculiarity of his mental organization, we have less difficulty in understanding his virtual abandonment of the doctrine of secondary actions, while it retains a place in the systematic exposition of his doctrines" (p. 220).

449. Something similar to the foregoing statements was our opinion, and therefore we had copied many of the contradictions, intending to present them for comment; and we must still do it, especially, because, looking more deeply and carefully into the matter, though Hahnemann was often wrong, we find that Dudgeon has often condemned what Hahnemann correctly stated.

450. For example, page 212, he quotes Hahnemann's doctrines on the action of medicines, thus: "Most medicines have more than one action, the first a direct action, which gradually changes into the second, which I call the *indirect* secondary action." Example, opium.

451. "A few medicines are exceptions to this rule, continuing their primary action uninterruptedly of the same kind, though always diminishing in degree, until no trace of it can be detected, the normal condition of the organism being restored." Example, mercury, arsenic, lead.
Page 216, he quotes: "In experiments with moderate doses of medicines on healthy bodies, we observe only their primary action."

Page 213, he says: "The discrimination of primary and secondary action was a point of some importance according to Hahnemann, as the choice of specific, Homeopathic medicine, was dependent upon it."

452. Now, with all due deference to the critical acumen of Dr. Dudgeon, in rejecting these doctrines of Hahnemann, they are, when properly interpreted, *positively true.* They are *absolute facts*, and it is because their nature and character are not understood, that either Hahnemann, Dudgeon, or any body else, has ever been or ever will be obliged to abandon them. It is simply because Hahnemann *did not understand them*, that he did not bring the *principles* of medication to absolute perfection. We agree with many medical men, that our knowledge of the *practical art* is *accumulative,* [illegible] progressive; but the *principles*, if we ever find them at all, must be perfect and unchangeable, and so must be the best appliances of the art.

453. We agree, therefore, with Hahnemann, that these several primary and secondary actions (not always of medicines, but that often follow the use) of medicines, are *real;* and we add, that the true understanding of them will completely revolutionize, not only Allopathy in all its phases but Homeopathy itself. Well might Hahnemann say it was important, and therefore we shall attempt to show its importance—to explain the hidden mystery.

454. The whole error and mystery has its foundation in the "*mother error*" of Allopathy, that irritation, inflammation and fever are disease, which Homeopathy still hugs to her bosom. It deprives all who adopt it, of the power to learn any thing certain about either the primary or the secondary action of remedies, or the reaction of the system upon them. It compels Allopathy to exclaim, "Whether as causes of disease or as remedies, their action is fraught with the highest degree of uncertainty" (20). "It caused Hippocrates to exclaim, "*Fallax experientia;*" and Abercrombie and Jackson to repeat the exclamation. It caused Hahnemann to lightly esteem, if he did not abandon, the everlasting truths above put forth, and Dudgeon to reject them, saying, p. 560, "There are still vast difficulties attending the selection of the remedy," "the appropriate dose," and "the best period for repetition"—the *all* of therapeutics!

455. Let them *all* abandon that same *mother error;* adopt the true doctrine that irritation, fever, and inflammation are but vital manifestations of the efforts of nature to expel the causes or remove the conditions of disease; let them learn that disease is not a "derangement of the equilibrium of vital action," but the *state* of the organs that prevents its equilibrium; and, with this glorious lamp in their hands, the truths above quoted from Hahnemann, will sparkle in their eyes like the diamonds and crystals which glisten in the caves of the earth, on the approach of the explorer with his torch light. Let us see:

456. "Most medicines have more than one action," &c. Most medicines are compound, possessing different elements; as gums and resins, the acrid principle and the astringent, as bayberry; the aromatic and the astringent, as witch-hazel; the bitter and the laxative, as bitter root; the bitter and the astringent, as birch bark, &c.

Now, if each of these principles or active powers, acts on the system (and it does), and if both can not be manifested at the same time (and, where they are opposite, they can not), then it follows that one action must be relatively primary and the other secondary. Thus the resin of gums stimulates first, then the gum lubricates; in bayberry the acrid, and in witch-hazel the aromatic effects are first developed, then the astringent; in bitter root, the bitter effect is manifested primarily, and the laxative secondarily; in birch bark, the bitter first, then the astringent.

457. Hahnemann saw these *facts*, and though, afterwards, he saw *other facts* that *seemed* to contradict them; as that some medicines did not produce any secondary symptoms, he did not deny the first, *because they were facts*. Not being able to explain both in harmony, on his *established* (?) *dogma*, "*similia similibus curantur*," he abandoned the sound principles (Org., § 12, note), and based his system on the doctrine that we are to regard the totality of the symptoms as all we know of the disease, as even "the disease itself" (Organon, § 6), and to treat them with remedies which have been observed to be followed by these symptoms, on their administration to the healthy body, thus confounding all sorts of remedies that either invite or provoke vital action to its derangements; or that produce different effects according to their qualities; or that produce now one effect and then another, according to the relations of the different qualities they possess; and, *in this respect*, securing, over Allopathy, little advantage beyond a negative one, that of doing less mischief.

458. But there is another kind of "secondary effect," which the discriminating eye of Hahnemann discovered was not the same as that which followed the use of "some remedies." This effect, being directly opposed to the character and tendency of the remedies, he called "indirect action," and he found it to take place after the use of nauseants, as antimony, ipecac, &c., and before the direct action of sedatives, as opium. This he clearly perceived was produced by the vital force; hence he called it a "*reactive*" effect. Here, too, *he was right*, and hence he "retained" *this*, to Dr. Dudgeon, *seeming* contradiction, not, as Dr. Dudgeon unjustly charges him, because he was unwilling to recant what he knew to be an error, (p. 220, for he often frankly did that), but because *he knew them* both to be facts (as they truly are), which, on what *he supposed* to be an *infallible* principle, *he* could not explain. Is Dudgeon more wise or candid in rejecting these facts, because he cannot explain them? Let him learn the error of *similia*, and then these facts will appear to him as *philosophical* as they are *real*.

459. In the use of some relaxants, as antimony, Dr. Hahnemann observed that the medicinal or nauseating action was primary, and the vital, reactive, was secondary. But, in the use of opium, he found that the reaction was primary, and the narcotic was secondary. He could not reconcile these *facts*. But as he knew them to be facts, and as his rule was to prefer facts to theories or explanations, he saved them all. Dr. Dudgeon can not explain them, so he charges Hahnemann with a kind of disengenuous "virtual" abandonment of the doctrine of secondary actions, while, to avoid confessing a former error, or the charge of present inconsistency, he suffered the *reaction* to "still retain a place in the systematic exposition of his doctrines." p. 220.

460. We leave it to the candid to say which is the most noble, disinterested and self-sacrificing, to stick to what we know to be true, though it

seems to be contradictory, or to abandon a known truth or fact, because we can not explain it? We do not say that Hahnemann was altogether faultless in this particular—who is? But we do admire his strict adherence to his general principle, to let facts be admitted, be the explanation what it may.

461. We shall prove that, had Hahnemann bestowed the same criticism on his "dogma," *similia*, &c., that he did on his facts, he himself would have given the explanation that would have reconciled all seeming contradictions.

He would have seen that the "action which continues the same to the end in health," ("produces no secondary,") is the action of that class of remedies which harmonise with the demands of the vital force, as *just enough* of a pure relaxant to relieve spasm, or a pure astringent to restore tone, or a pure stimulant to revive from syncope; or his trouble or "difficulty" that these sometimes produce only primary and sometimes secondary actions, would have been solved by observing that, in the first instance, they were used in the very cases in which the conditions of the system called for their use, and in quantities just equal to the demand; and in the second, misapplied, either in the case of the patient, or the quantity administered, or mode of application.

462. Examples. 1st, *constriction* of the throat. Drink a little warm water or weak boneset tea, and the *medicinal action* harmonizing with the demands of the system, it "gradually diminishes till it ends in the healthy state;" no reaction ("secondary effect") follows.

463. Give to a case in which this constriction does not exist, large draughts of the same fluids, and the same medicinal, primary, relaxing action commences; but, "after a time," reaction or vomiting takes place. Hahnemann saw these facts, and, at first, he called them primary and secondary; but it was soon clearly evident to him that the reaction could not be produced by the same cause that produced the relaxation; hence he gave it the better name, "*reaction*," and ascribed it justly to the vital force as its cause.

464. Give to an irritated stomach, a minute dose of boneset, lobelia or warm water, and the primary (medicinal) effect will be simply quieting; no reaction will follow, the relaxing effect will gradually diminish till it ends in health. Give a very large dose of either of these, and the primary or medicinal effect will still be relaxation; but, when this effect is overcome by the vital force, reaction will take place.

Give to the same case, a dose of the salts of copper or zinc, or of any powerful astringent or stimulant, and the primary medicinal effect will be vomiting, after which relaxation will take place, either from the fatigue of the act, or from the debilitating influence of the *medicine*, or both.

465. Hahnemann saw these things as *facts*, and he did not reject them because he could not explain them. But he failed in not perceiving here a rule for distinguishing medicines from poisons, and he erred in using indiscriminately all the agents whose administration was followed by such effects, instead of ascertaining what remedies directly fulfilled the demands of the case, their action "terminating in health;" and in using these, to the exclusion of those that produced a "primary," "direct effect" that was unnecessary or *injurious*, before the "secondary" or "reactive"—curative effect could

occur. And the same is true of Dudgeon, and of Allopathists, and every other class and individual of a class, who adheres to the old error of errors—the "fever disease" doctrine.

466. It amounts to this, then, that, whenever a poisonous drug is given, or a good one misapplied, in quality, quantity or manner, a reaction must take place before the disease is cured.

But sometimes both the primary and the secondary actions of the system, or those of several medicinal qualities are wanted. Say the stomach is foul and inactive; the fluids being absorbed into the system, the more solid portions of the ingesta and of the secretions are enveloped in its corrugated folds and gastric secernents, so that the ordinary action will not easily expel them. That state demands first, relaxation to loosen the tissues of the mucous membrane; secondly, stimulation to set the stomach in motion; thirdly, contraction to diminish its caliber, so as to expel its morbific contents. Warm water or aromatic teas will do the first, ginger or cayenne the second, and tannin or any pure astringent the third. Here are not only primary and secondary, but a tertiary action, or a combination of the primary and secondary—the primary being the relaxing, the secondary, (3d in order here), the astringent or opposite of the primary, and the third the stimulant or a combination of the other two. And these are all the *purely medicinal* actions that the practitioner of medicine can *directly* induce upon the system. The when, the how and the with what, to produce these, constitute the chief skill of the healing art. The rest is prophylactic, chemical and mechanical.

467. But I digress. "In experiments with moderate doses of medicines on healthy bodies, we observe only their primary action."

I have said this is true when properly understood. First, it is true of all *true medicines*, used in very minute quantities; for the system, not needing their action, is not disturbed by it. They are like a little cool or a little warm air or water, a little aroma in the nose, or a very little dust in the lungs, not sufficient to produce any considerable derangement or hindrance to the equilibrium of vital action.

468. But, secondly, it is true of even injurious agents or good ones misapplied, when used in extremely minute quantities; thus we breathe both bad and good air, drink both pure and impure water, and eat both pure and impure food, and are not, when in health, sensibly affected by them.

469. We must take them in large doses to know their influence upon us, and consequently, whether they directly aid or oppose physiological action, in other words, whether they are medicines or poisons! And hence the, not homeopathic, but *physio-medical rule* of "proving them on the healthy body" (which Thomson taught before Hahnemann did), is the only sure test of the character of remedies.

470. But how can they determine this question who count physiological action disease? If they count irritation, fever and inflammation disease, they must pronounce all the agents that excite them, whether directly or indirectly, *pathogenetic;* and all those whose administration is followed by their removal, *curative*, whether they remove their exciting causes or destroy the

power of the system to manifest them. Hence, well might "the discrimination of primary and secondary action be a point of some importance, according to Hahnemann, as the choice of all true medicine *is*" *really*, "dependent on it."

471. If, then, Hahnemann, though he could not see *how* nor *why*, *was really right in all these positions*, what should Dudgeon have done? Instead of condemning what was right, he should have attacked and exposed what was wrong. He should have opened his batteries on Hahnemann's false doctrine of disease. "The totality of the symptoms constitute the disease," (Organon, § 6). He should have shown that the symptoms are not the disease, and that therefore *they* are not that which is to be cured. He should have shown that an agent which causes the disease, whether a bad one in its nature, or a good one misapplied, is not the proper agent to cure it. That, when a disease *is cured*, after the administration of both poisons and medicines, the *similia non similibus curantur;* because the similar symptoms are not cured by similar agents, for similar agents are not used. Or, if he object to this, and say that similar symptoms are cured by agents that produce them, whether those agents are similar or dissimilar (Org., § 26), I answer, that dissimilar agents have no power to produce similar effects, for it is only by their dissimilar effects that we know them to be dissimilar. Therefore, where the same effects are produced on the body by the application of dissimilar agents, we must look for the cause of those effects to some other power which produces them all, whether in harmony with those agents or in opposition to them, one, two, or all together. And thus, he would have found the fundamental error of Homeopathy involved in its fundamental dogma, *similia similibus curantur*, almost the only one on which all its advocates agree, as a *settled principle;* and the one in which *she is still the infant daughter of her venerable mother, Allopathy, a chip of the old block*, inheriting the same nature, and only a little modified in her manners!

I know these are bold assertions, but I proceed to demonstrate their truth.

472. Constantine Hering says, (Organon, p. 3):

"1. All Homeopathic physicians are united under the banner of the great law of cure, *similia similibus curantur;* however they may differ in regard to the theoretical explanation of that law, or the extent to which it may be applied.

"2. All Homeopathic physicians acknowledge that provings upon the healthy, are indispensable in ascertaining the unknown curative power of drugs.

"3. Finally, all Homeopathists concur in giving but one medicine at a time. Never mixing different drugs together, under the absurd expectation that each will act according to their dictum. This is the glorious tricolor of our school, which will make the circuit of the world, and in these we are as the heart of one man." He adds, p. 4:

"There will always be a large number of physicians who either do not understand or will not learn, how to select for each particular case the one only proper medicine; and such will always find it more comfortable to employ massive doses. There will always be, perhaps, as large a number, who will, by-and-by, know how to hit the nail upon the head, and they will learn to prefer the higher potencies," (473).

473. After a long course of critical lectures on Homeopathy, Professor Dudgeon comes to the following conclusion, p. 558:

"I believe I have touched on (imperfectly in many instances it may be), every point of practical and theoretical importance relating to the Homeopathic system of medicine, and I shall now bring this course of lectures to a close, by recapitulating, in a very brief summary, the chief points that have engaged our attention during the past weeks. The three cardinal points of the Homeopathic system, that are acknowledged by all the disciples of Hahnemann, however they may differ in other matters, are:

"1st. The proving of medicines on the healthy, in order to ascertain their pure pathogenetic effects.

"2nd. The administration of the medicines so proved, according to the therapeutic maxim, expressed in the phrase, *similia similibus curantur.*

"3rd. The administration of the proved medicines according to this principle, singly and alone.

"All who hold these articles of faith, and practice accordingly, are Homeopathists, and acknowledge, as their master, the great medical reformer of the nineteenth century, Samuel Hahnemann.

"I have shown, in the course of my lectures, that the most rational views on the subject of Pathology, lead to the recognition of the Homeopathic therapeutic principle, as the only plausible guide in the administration of the curative agents termed medicines; that the recognition of this principle as our therapeutic guide, involves the necessity of proving medicines according to the method laid down by Hahnemann, and that the practice of giving but one medicine at a time is a necessary corollary from the other two maxims," (p. 559).

"I am very far from agreeing * * that the doctrines of Hahnemann are an unimprovable system. * * *Medicine is and ever must be a progressive science.* * * There are still vast difficulties in selecting the remedy. The rule for the administration of the appropriate dose remains yet to be discovered, the best periods for repetition of the medicine are still uncertain, and there are still many diseases that are not amenable to the very best treatment," (p. 560. See No. 472).

474. It has been a matter of surprise to me that all the reviewers of Homeopathy, its friends as well as its opposers, *have passed over its fundamental errors,* and spent their force on its matters of minor importance. They have skirmished about its outposts, and now and then taken a redoubt or jostled a weak sentinel from his post; but not one of them, even the great Forbes himself, has ever shot a ball of any consequence into the main garrison. This is explainable, only on the fact which I have exhibited, that the great and fundamental errors of all are the same. The inability of Forbes, the most learned and candid opponent, to see the error of Homeopathy, was *his inability* to see *that of Allopathy;* the error, I repeat, no matter how often, *of considering and treating irritation, fever and inflammation as disease;* which error, as I shall show, is involved in the "dogma," "*similia similibus curantur.*"

475. First, then, I most cordially agree that the true way to ascertain the pathogenetic or the curative nature, properties or qualities of any agent, is to try it on the healthy subject, in doses sufficiently powerful to "disturb the equilibrium" of the healthy state, or vital action. But this doctrine is

not peculiar to Homeopathy. It has been recognized by many eminent physicians, in all past times. Dr. Samuel Thomson, *the greatest American medical reformer,* published it to the world eighteen years before Hahnemann did.

476. If we try an agent on the sick, and he gets well, it may be that the vital force cured him, either by the aid of that agent, or in spite of its opposition. If he dies, it may be because of the action of the agent or because of the disease, and we have no means of certainly ascertaining which is the case.

477. Thus, thousands upon thousands *regularly die* by the lancet, mercury, opium and other deleterious agents, and their death is ascribed to the disease for which those agents were prescribed, while thousands more recover after the use of the same agents, and the recovery is ascribed to these same instruments of death!

478. But, if persons at a wedding, drink tea or coffee, or eat cake, or pies, or puddings, into which arsenic and other *regular medicines* have been mingled, and they immediately sicken and die, there is no doubt as to the character of the medicines or the cause of death; and, if the *doctor* who administers them is caught, he is not treated quite so honorably and affectionately as the young M. D., who administered the calomel and arsenic a few days before, to *cure* the chills and fevers, in the case of the dear and lamented young friend, who was thus effectually prevented by "a most inscrutable Providence, for wise and gracious purposes," from bearing him company to that same wedding!

479. Let us learn the character of remedies by their action on the healthy system, and there will be no longer "a vast difficulty attending the selection of the remedy." "The appropriate dose" will be that which produces all the action that is wanted, "the best period for its repetition" will be when it has spent its force, and the "cases which are not amenable to the best treatment," will be only these of fatal lesion of function or tissue. They will be few and far between. A few persons will be slain by accident or design, but the vast majority of mankind will be preserved to the end of the race, and restored to the care of old Time, who long ago gave up his regular business and hung up his scythe to the rust, having been supplanted by the lancets and the poisons of medical quackery!

480. But I shall be asked, why, then, are not Homeopathists right? as they prove their medicines on the healthy?

I answer, first because, their fundamental doctrines (fever disease, and similia) teach them to call both medicines and poisons both pathogenetic and curative, and to use them all as remedies.

481. Secondly. The doctrine that but one remedy is to be used at the same time, is a great error in fact, and one which the Homeopathist seldom does or can regard in practice, for,

482. Most remedies, especially vegetable, are compound, involving many distinct and often opposite principles. These, taken into the system,

produce the primary and secondary, and sometimes tertiary effects, noted by Hahnemann, (450 to 464).

483. For example, in a case of bleeding at the stomach, I desire to diffuse the blood to the surface, &c., and astringe the bleeding vessels. If I give a pure aromatic, as spearmint or lobelia, I do the former but not the latter. If I give a solution of pure tannin, I do the latter but not the former. If I give the aromatic astringent, witch-hazel (two properties in one article), I do both. So I could give the tannin in spearmint or lobelia tea, and do both; as I have many a time done, and effected my object in a few minutes.

In these cases, the relaxing effect is primary and the astringent secondary; all relaxants acting more promptly than astringents, as the former excite the nerves instantly, while the latter bind up more gradually the vascular tissues with the nerves. I use the same compound treatment in all the excessive mucous secretions; as diarrhea, diabetes, menorrhea, &c., that is, I use general, diffusible stimulants, combined with local astringents. Will any one say that it would be better to use the diffusible and wait till its relaxing influence is fully spent before he attempts to close the open vessels of the diseased part? If so, it is no wonder that he should not yet have found "the best period for the repetition of the medicine," or "the proper time to change it for another," (p. 550).

484. Do Homeopathists suppose that, when they give their "acro-narcotic," or "acro-astringent," or "acro-nauseant," or "bitter astringent," or "bitter nauseant," vegetable remedies, they "give but one medicine at a time?" When they give tart. ant., or tinct. fer., plumb., sulph. ac., or zinc; caps., tinct. camp., canth., sars., samb., scill., in short, almost the whole catalogue of their *preparations*, do they suppose they are giving but one remedy at a time? Do they not know that the most of their organic agents are easily separable into proximate principles, and the inorganic into their elements by the vital chemistry, and then the principles act differently, according to their natures? Are not, in the above cases of hemorrhage, excessive secretions, &c., more effects than one needed, and will not compound agents, that act in harmony with the vital indications, produce those effects?

485. I reason with you, my Homeopathic friend, candidly. I have no prejudice, that is, blind objection, against yours or any other system. I am open to conviction. Give me either facts or sound reasoning, to prove your system better than mine, and I will adopt it at once. But I can not complain that "medicine must be a progressive science" (p. 560) to those who have not yet discovered its true principles. I join with the advice of Professor Dudgeon, that you "rest not contented with what has been done, but ask yourselves what is still to do," and watch me carefully while I pull down the old castle of error yet remaining, whose inscription is *similia similibus curantur*.

486. It is seen before, that there are differences of opinion as to the theoretical explanation of this law, or the extent to which it may be applied. I ask, if they do not know the explanation of that law, nor the extent to which it may be applied, how much good can it do them? may they not be liable to misapply it, either in manner or extent, and thus do mischief instead of good?

487. But it is explained by Hahnemann thus: Sec 26, "a dynamic disease in the living economy of man, is extinguished in a permanent manner, by another that is more powerful, when the latter (without being of the same species) bears a strong resemblance to it, in its mode of manifesting itself." Again, Sec. 27: "Disease can not be destroyed or cured in a certain, radical, prompt and permanent manner, but by the aid of a medicine that is capable of exciting the entire group of symptoms, which bear the closest resemblance to those of the disease, but which possess a still greater degree of energy."

This would show that nature is trying to do all that should be done, and that the doctor should aid all her efforts, by therapeutic means.

488. As Hering and Dudgeon do not tell us what is either disease or health, we must inquire of Hahnemann on these subjects; for how shall we restore from disease to health without knowing what either is? Till these two points of information are gained, "medicine must" indeed "be an empyrical art," (561).

Hahnemann says:

Health is that condition of the body in which the vital force has full command of it, (§ 9, 19), and (§ 6) "the totality of the symptoms;" § 11, "the irregular actions;" § 19, "nothing more or less than changes in the human economy," "is the *disease.*"

Disease. What? "For the physician, the totality of the symptoms alone constitute the disease." "They represent to its full extent the disease; that is, they constitute the true and only form of it which the mind is capable of conceiving," (Organon, § 6).

"The symptoms announce themselves to us as the objects of cure! What is there in disease besides these which physicians have to cure? (Org., § 6).

"The totality of the symptoms is this image of the immediate essence of the malady," (Org., § 7).

"A single symptom is no more the disease itself, than a single leg is the whole body," (§ 7, note, p. 98).

"The irregular actions of the vital principle we call disease," (Org., § 11).

"The suffering of the vital power, is the entire morbid affection," (§ 11, note).

"Disease is an aberration or a discord in the state of health," (§ 31, note).

"Diseases are solely spiritual and dynamic changes in the animal economy," (Org., note to § 31). "The balance of vital action constitutes health; the loss of this balance is disease," (Dudgeon, p. 30).

Here is a great error. Disease is a state, or condition, not an action. And this error generates another on the

489. *Cause of Disease.* "Only the vital principle disturbed by the dynamic influence of a morbific agent, can give to the organism its abnormal sensations, and incline it to the irregular actions which we call disease," Sec. 11.—"It is solely the morbidly affected vital principle, which brings forth diseases," Sec. 12.

490. From the above quotations, we see what the "*similia*" are, that *curantur*, are to be *cured*, viz., the "irregular actions," "the disturbances of the vital principle," caused by its own action as excited by the dynamic influence of a morbific agent (Sec. 11); in other words, it is irritation, fever

and inflammation that "constitute the sum total of disease," (Sec. 6, 12), which identifies, in this respect, Homeopathy with Allopathy. It is a "*few disease*" system, and of course its advocates must, with Allopathists, count those articles "remedies," that, being given in fever, &c., are followed by a cure, whether in harmony with their action, as asarum, or against it, as arsenic. Yet they declare that, in both cases, the cure is effected by these entirely different means, on the mysterious, unexplainable principle (Org., § 12, note), *similia similibus curantur*.

491. It seems to me that every one ought to see clearly, that, even if it were admitted that *similia curantur*—similar symptoms are cured—it can not, in these cases, be done *similibus*, that is, by agents producing similar effects; for, surely, asarum and arsenic do not act much alike on the system.

492. *The cause of disease.* "The spiritual essence, the vital power produces the disease," (Org., note to § 6.) "Disease is produced by a morbid derangement of the vital force," (note to § 8). "Only the vital principle disturbed, can give to the organism its abnormal sensations, and incline it to those irregular actions which we call disease," (Org., § 11). "It is solely the morbidly affected vital principle that brings forth diseases," (§ 12).

So the vital force is both the cause and the curer of disease! If so, how can it be said that *any similia*, that is, *material* agents, either cause or cure it?

493. "*Homeopathic medicines* are those agents that produce symptoms similar to those of the malady," (§ 34). "The curative virtues of medicines depend solely upon the resemblance that their symptoms bear to those of the disease," (Org., § 27).

494. Remedies always act in the same manner, and produce, so far as they produce any, the same effects upon every individual, (Org., § 32).

"The morbid symptoms which medicines produce in healthy persons, are the only indications of their curative virtues in disease," (Org., § 21, caption).

495. From the foregoing extracts, which give us a full and a fair view of the doctrines of Homeopathy, we clearly perceive that, however different from it in some respects, this system has the same canker at its root, that we have discovered and condemned in Allopathy, viz., the fatal doctrine that the vital symptoms of disease are all we know of its essence or nature (Organon, No. 6); that they are, in fact, the disease itself (ib. 11,12); hence, that irritation, fever and inflammation are disease; and that the treatment must be directed to the cure of these symptoms, by means the use of which, in health, will be followed by their production. Now, although they seem to agree that all the vital symptoms of what they call acute diseases, are of dynamic origin (Org., § 12), yet they also maintain that the remedies produce them (Org., § 1, 21), or at least excite them (Org., § 12), and adopt the mischievous Allopathic error, that all the remedies whose administration is followed by the same effects, are *sanative;* perceiving no difference and making no distinction, between those that provoke and those that invite the vital manifestations. If, in one case, they give a small dose of opium, and in another one of cayenne, and the system acts against the opium to remove it, and in harmony with the cayenne, to increased physiological results, the symptoms in both cases are the same; hence they explain it by their theoretical

position, *similia similibus curantur*, though it is quite evident that, even if a cure is, in both cases effected, it is not by *similia*, for there can scarcely be found two agents in nature more dissimilar than opium and cayenne, as may be easily demonstrated by giving twenty grains of each to a healthy person. The fact, then, that the administration of certain remedies, either in large or small doses, is followed by certain vital manifestations, is no proof that those remedies are similar, or, what is equivalent, that they produce similar effects on the living tissue. Such a conclusion ignores in toto both the dissimilarity in the nature of the agents, and the existence in the system of the very dynamic power to produce the symptoms which they ascribe to that agent, (Org., § 9, 10, 11, 12).

496. Let any one compare the various "remedies" which, according to the Homeopathic Repertories, are said to have been "proved" to produce given symptoms, and he will find them to be of the most heterogeneous character imaginable. Take, for example, the following: which are "proved" to have produced the symptom or disease called "*Exanthema;*" inflammation of the surface.

Aconite,
Alum,
Bismuth,
Colchicum,
Iron,
Capsicum,
Asarum,
Bryony,
Copper,
Hellebore,
Hyosciamus,
Elder,
Senega,
Valerian,
Verbena,
Fox Glove,
Ergot,
Phosphorus,
Stramonium,
Zinc, &c.

Suppose, for the sake of this view of the argument, that, on the administration of any of the left-hand agents in some cases, and those of the right in others, the Exanthema ceases. All admit that the *similia curantur*, (similar affections are caused); but who will agree that *curantur similibus*,—the cure is effected by similar agents? No one; all must see that the cure effected by the vital force, aided by some of the agents, and provoked by others.

Compare the various agents recommended in the Repertories, for the cure of any other symptom of disease, and we shall see a like dissimilarity in their nature throughout. Hence the very foundation stone of the Homeopathic system is so rotten that we have picked it to pieces with the point of our pen!

497. "But," says the Homeopathist, "our system was not built upon theory but upon facts. The remedies *do* thus act—they cure disease; and, therefore they are *similar*."

I answer, so also says the Allopathic advocate of facts. But all the curative actions are produced in all cases by the *vital force*, sometimes by provocation, and sometimes by invitation; as men are induced to act sometimes by enemies and sometimes by friends; to the exhibition of love and good works. In the Homeopathic practice, so little medicine is used that its pathogenetic action is seldom manifested.

498. "But," says the Homeopathist again, "all remedies possess two qualities, pathogenetic and curative." So says the Allopathist of his, and they and you agree that these two qualities depend on the quantities administered, the condition of the patient and the circumstances of the administration.

499. The scientific chemists, of all parties, *know* that *all elements*, simple or compound, possess certain definite properties which the simples can never change, nor the compounds, till they themselves are changed; and that, of course, these properties, when acting as causes, must always produce the same effects, (Org., § 32). Now the production of disease and its cure are opposite effects; they cannot proceed from the same inanimate causes; therefore, if cures follow the administration of different dissimilar agents, they must be attributed to the action of some other power than those agents; and the agents must be regarded as mere excitants of that power, either in a friendly or an unfriendly manner, (Org., 11). One system may prescribe largely of these exciting agents, and another sparingly. That which prescribes the least of the mischievous ones will do the least mischief, while that which prescribes the requisite quantity of the good ones will do the most good.

500. But both systems are wrong, because they count the same vital manifestations disease, and prescribe the same heterogeneons agents, "remedies," to cure it! It is not a little singular that Homeopathists declare, with one breath, that their system is based on a principle totally different from the Allopathic, and, with the next, quote the universal similarity of the doctrines and practices of Allopathy and Homeopathy, to prove its truth. (See "Dudgeon's Lectures," § 1).

501. We see not how Homeopathists can complain of Allopathists for bleeding to cure hemorrhage, purging to cure diarrhea, giving mercury to cure "morbid secretions," cayenne to cure inflamed throat, or nux vomica to cure tetanus. In fact, they do, themselves, the second and third. It does not avail to say they prescribe smaller doses, for the true meaning of Homeopathy involves the principle; it does not limit the size of the dose, which, in both systems, is left to the best judgment of the practitioner, as to how much is required in given cases.

502. Thus, as I have often said, it is clearly demonstrated that Homeopathy is but the infant daughter of Allopathy, and has no other reason to quarrel with her mother than simply that the old lady has become rather hardened in iniquity, and gives with a more liberal hand the nauseating doses. *Homeopathy is Allopathy*, for a *similar* disease is not the same disease, therefore it is another disease; and because it professes to cure the same disease with remedies of a very different character. If these remedies produce specific results, it must be because they possess specific, that is, definite and unchangeable qualities, (Org. 32).

If different agents possessing different specific properties, really cure the same affection, it must be simply because they excite or provoke the vital force to an action of its organs which produces the cure without reference to the character of the exciting causes, and *this is the fact*. Stimulants or astringents, or even powerful relaxants—the nux vomica or too much of a good dinner, may so excite the already irritated stomach that it will reject them. If, after the emesis, the irritation ceases, there is a cure; but it is not effected *similibus*, that is, by agents all calculated to produce the same effects.

One who observes and reasons, would think that the very fact that the "provings" have taught Homeopathists that specific symptoms can be relieved by such a multitude of agents of a very different specific character, and that such a host of different symptoms can be relieved by the same *Ac.* or *Cup.* should teach them also that it is not always the medicine that cures in these cases.

503. But we are told that Hahnemann was no therorist, that he never allowed theory to question his "proved facts," and his followers seem to closely imitate him. Hence, alone, can a philosopher account for their swallowing such palpable absurdities as the proposition that a similar disease is not another disease; and that when the cure of a specific affection in a hundred different cases follows the administration of a hundred different agents, of as many different specific properties, qualities, or capabilities of action, that cure is effected, in each case, on the principle and by the law, *similia similibus curantur.*

504. But, asks the Homeopathist, if they are not so cured, by what law are they cured? I answer, 1st. He, of all men in the world, should be the last to ask me to explain what he considers it folly to examine, (Org. § 12, note). He accepts his apparent [false] facts, without a question, condemns me for testing them by observation and experiment, and then requires me to explain their essential character! But, as I reject this ignoring of every thing that does not appear plain to the most superficial sense, I disobey his caution not to reason against nor question supposed facts, and plainly and clearly answer his query. It is because all agents that affect the system for good or for evil, if they do not disorganize nor paralyze it instantly, excite it to acts of a physiological character; conservative, defensive, and sustaining; which acts are the procuring causes of cure in every case, no matter what be the character of the medicine. And this is the reason why Allopathists, Homeopathists, Eclectics, Physopathists, and all pseudo reformers who despise theory (science), and use, promiscuously, medicines and poisons of every shade of character and grade of power, sometimes cure by inciting or provoking a due degree of vital action; and why the big dose men of all these parties or sects, often kill outright, by giving more poison devils than the system can cast out, and the little dose men sometimes do the same, and that others do no good by not giving enough to excite the system at all.

504 *a.* The dynamic or vital manifestations are not disease, but efforts of the system to remove the causes of disease; of course they should not be silenced and subdued, but aided. If, then, a febrile effort is in operation to remove some obstruction, the use of a diffusible stimulant, like ginger, sage or catnip, in moderate quantities and with much water, will loosen and remove the obstructions to regular action, and set the fever free, when it will equalize and diffuse itself, and disappear. Thus, that which will induce excitement, when used alone and in large measure, will, in smaller quantities, increase or diffuse an excitement already started by another cause; as catnip tea, which, when given strong, to a healthy person, exites a febrile, that is, an increased physiological action, will, when given in weak solution, aid an already excited action or fever to remove obstructions and to equalize and diffuse itself, in bringing up to the standard of full health, the action of the parts debilitated. Now it is apparently true, that, in this case, "*similia similibus curantur,*" that is, a febrile action is dispersed partly by the aid of an agent (catnip) which, given in large doses, would excite the system to a moderate febrile action.

But the error consists in this, that the fever is not the disease, neither is its subsidence the cure. Fever is the accumulated action of the vital force, when its equilibrium is opposed by the presence or action of the causes of disease, or roused by the remedial agent, and the disease removed is the distention and excitability of the arterial capillaries, and the collapse and incapability of expansion, of the absorbents. Thus direct homeological (not pathic) cures, are made whenever innocent and sanative remedies, like catnip, sage, balm, pennyroyal, ginger, &c., are given; but, when poisons, as aconite, belladonna, opium and mercury are given, the cure if it follow, is effected by the reaction of the system against the combined influence of the causes of the disease, and the drug administered to cure it; and this cure should be represented or expressed thus: Two enemies, if their combined influence is not so great as to overcome the object of their injurous attacks, are more likely than either one alone to provoke that injured opponent to a resolute exertion to remove them both, and get rid of their annoyance.

504 *b*. The Homeopathic system, like the Allopathic, pronounces fever, &c., disease, and legion, and aims at its destruction. Also, like the Allopathic, it uses promiscously and without discrimination both medicines and poisons to effect its objects. All the real difference, then, between these rival systems, consists in the quantity of the doses recommended and prescribed, (which neither has any definite, established law to regulate), and the manner of preparing and administring their remedies; their diet, regimen, &c. Hence the mother should be tender with her infant daughter, who exhibits in small measure her defects, and the daughter should not be saucy to her mother from whom she has derived her living and support.

504 *c*. *Disease* is not, according to Hahnemann, disturbed vital action (§ 11), for that exists as a consequence of every physiological motion of the body. But disease is that condition which deprives the vital principle of the power to restore its equilibrium of action. *Health* is the capability of the organs of maintaining an equilibrium of vital action (Org., § 9), not the mere equilibrium itself, which is not constant in health, and may often for a time, exist in disease.

Cause of disease.—As the derangements of vital action are *not* disease (§ 11), so the vital principle cannot be the direct cause of *any* disease, however its derangements or misdirections may contribute to that end, (§ 12). The true causes of disease are those "morbific agents" which ".derange the equilibrium" of vital action.

Before Homeopathists will be able to explain their absurd principles, that a cause of a disease is the proper agent to cure a similar one, and that a weaker power, under the same circumstances, can overcome a strong one, (rejected by many), they must correct their error in regard to the essence of disease and its causes, and must prefer always the correct definition of health in Org. § 9, to the false one frequently presented, that it is the mere equilibrium of action, instead of organic power to act. Here, as elsewhere, it is seen that this "fever disease" error lies at the bottom,—is the very basis of all the other errors, absurdities, mysteries and mischiefs, of all the systems of practice save the physio-medical which alone rejects it.

505. *The power of small doses.*—Much unjust ridicule is cast, by many, on the pretended power of infinitessimal doses of medicine. But that power

is often manifested to the most stupid observer. How great a dose of camphor, ammonia, musk, chloroform, &c., does it require to produce the most powerful effects, when inhaled? Yet one can take, internally, a considerable quantity of these agents in a concentrated form, without feeling their effects. Why? Must it not be because, in their concentrated forms, all their atoms can not act at once? If small doses were sufficiently diluted to pervade the whole volume of blood in the system, would they not act as powerfully as they do when inhaled? Who does not know that one small cayenne pill when infused in a quart of water, will warm the system or promote perspiration, better than a teaspoonfull in its concentrated form? Or that the simple smelling of warm lobelia tea, will often relax the system sufficiently to excite the "reaction" of emesis? Who does not know that chemical actions are more prompt and violent, when the substances are reduced to fine powder or weak solutions? It is true that, being more speedily spent, their effects are more evanescent; but this is often no objection to a medicine; as, in many cases, a prompt and powerful action is all that is wanted; the vital system maintaining the action once set up. When a moderate but permanent action is required, it is evident that the pill or concentrated dose, or, what is better, if it can be done, a frequent repetition of the diffused dose, is required; but this large or small dose, and the reasons for it, belong as well to Allopathy or any other system, as to Homeopathy. It is not the quantity given but the *modus operandi*, that constitutes Homeopathy; *and that* is the same, whatever be the quantity, (Org., § 32).

505 *b*. Although most Homeopathists contend that "the high potencies" as they are called, meaning the most numerous dilutions, are generally the most suitable, yet they admit that, in some cases quite large and tangible doses are required, and they administer accordingly.

It is not the quantity of medicine administered, but its supposed *modus operandi* that constitutes Homeopathy.

Still, it is contended that, whatever, in any quantity and concentrated form, will produce, in a well man, those deranged vital actions (Org., § 11), which they call *disease*, will, in a sick one, when administered in very small quantities and properly diluted and diffused, affect a cure. They contend that nearly all simple agents possess at least two properties, one pathogenetic (disease making) and the other curative. The over dose being more than is wanted, produces more excitement than is wanted, which overcomes and prostrates—and is therefore injurious: the proper quantity, producing just the degree of excitement wanted, proves beneficial and does not exhaust. This is true of *all good things;* food, caloric, electricity, exercise, air, water, medicines (not poisons) of every kind. But this does not prove that any of these agents possess *two* qualities. The *character* of all the *action* being the same (Org., § 11) the *nature* of the cause that produces it, must be the same. The *disease* that follows the action of good agents must be ascribed to other causes, than the character of those agents.

506. Homeopathists themselves do not seem to understand this subject, any better than their opponents do, or we should not see them engaged in giving for the same purposes, substances of diametrically opposite qualities and actions; and hear them declare that the quietus that follow their administration, is produced by the action of these agents, according to the principle "*similia similibus curantur.*"

There may be a cure of similar symptoms, but it is not effected by the action of the dissimilar agents as opium and digitalis, and ginger and cayenne. It is effected by the vital power in opposition to the one class of agents and in harmony with the other.

507. The fact is, in the case of the opium nature feels the action of some cause tending to disturb her equilibrium, and to deprive her of the power to restore it. In making a proper resistance to this foreign invasion, she manifests certain signs or symptoms. Now, if we give her a medicine which, when she is in health, induces her to make like efforts and exhibit like symptoms, it may aid her in accomplishing her object, and a very small portion of *such* medicine being often sufficient, is better than a large one; (for it is evident that more of even a good excitement than is necessary, tending to exhaust the vital force, is objectionable.) But poisons of any description, whose legitimate action is in opposition to life, are objectionable, even in the smallest dose—the atomic pill, if one could be made; because, in this case, the system must act against two enemies instead of one, and without a friend to aid her. She must fight the cause of the disease *and* the remedy, instead of the former with the aid of the latter. This she often does successfully, and thus Allopathists, Homeopathists, and all other "fever disease" advocates, are deceived into the false notion that poisons are "good medicines in skillful hands;" and because medicines may be improperly used, as to character, quantity, time, and circumstances, they become "poisons when unskillfully applied."

508. From this it appears that all supposed simple medicinal substances act *either* pathogenetically *or* curatively; but that none act in *both* ways; the pathogenetic effects that follow the use of physio-medical agents, being properly attributable to the misuse or abuse of the remedies, not to the nature or properties of the remedies themselves. The pathogenetic effects of poisons, are the results of their direct actions in opposition to the indications of the vital symptoms in the given case: but the curative effects are produced by the vital force and against the *"remedy."* Thus, when a solution of tannin is used to stop hemorrhage, or warm lobelia tea to remove obstructions to the natural secretions, the action is in direct harmony with the vital efforts, the disease being cured and no injury resulting.

But reverse these same remedies in the two cases, and the result would be bad, in both, from the abuse, not the nature of the remedies. On the other hand, suppose we attempt to stop the hemorrhage with acetate of lead, and to promote the secretions with mercury. The vital force *may* in warring against the poisonous agents, effect the cure; but the direct tendency of the agents is to deprive the tissues of the power to perform their physiological offices; and they do it, so far as they do *any* thing. For these effects, *thus cured*, are very apt to return with greater violence, and to be less controllable than before.

To their inability to appreciate the action of the vital force in both cases, is therefore justly attributable the inability of *all* physopathical, or fever disease doctors, of every name, to distinguish between medicines and poisons; also their disposition to pronounce food poisonous when not demanded by nature in the case; and lastly to say that nothing is poisonous except by quantity and injudicious use, while the venom of the rattlesnake may be made a good medicine by judicious use. Here is the "error of errors," the basis of all their "ignorance of disease, and of a suitable remedy." Homeopathists differ from others only in the amount of the power they use, to "multiply diseases and increase their mortality," and their better diet and regimen.

509 *a*. I have now so far cut loose the Homeopathist from his blind and slavish submission to his apparent facts, that he puts to me a "stumping question." "*You* admit, says he, that a large dose of lobelia will produce vomiting and a very small one will stop it. Now explain this fact on any other principle than the Homeopathic action of lobelia."

I will. In the first place, lobelia never produces vomiting at all, in any dose, large or small. It is a pure relaxant, and does nothing else to the vital tissue but relax it. When there is given a dose large enough to produce a degree of relaxation beyond what is for the time pleasant to the nerves of the stomach, &c., they call the aid of the muscles concerned in vomiting to react against that relaxation, and this is often done so promptly and effectually as to eject the other contents of the stomach, when the relaxing influence of lobelia is felt and opposed, again and again, till its power is no greater than the system demands. At this point, the relaxing influence of lobelia is universally diffused through the system, and perspiration takes place, and so do all other secretions flow; excretions are effected, dryness of the nose, mouth, lungs, eyes, ears, and surface vanishes,—dysuria, biliary obstructions, constipation, asthma, cramp, rheumatism, in short irritation, spasm, fever and inflammation, in every part of the body, and all derangement of the vital action vanish.

509 *b*. With a dose of lobelia, I have cured at the same time, in many a case, dysuria, dysmenorrhea, strangury and hysteria. Is lobelia a Homeopathic specific for all these varied, opposite and specific conditions? ("diseases"?) or are all these "diseases" a unit? or did it, by the simple process of relaxation, relieve the vital force from bondage, and enable it to cure them all? I beg pardon, we must "not reason as on other subjects," but practice according to "provings" with some of those contradictory agents whose use has been known to be followed by a cure.

"But," says the objector, "it stops vomiting when given in an infinitesimal dose,—how do you explain that?" "Very scientifically. In the cases in which lobelia, in minute doses, stops vomiting, the cause of that vomiting is not always an offensive agent in the stomach, but is frequently a mere irritated condition, which a proper quantity of lobelia's relaxing influence will allay. That amount is not always the highest nor the lowest "potency," the 1st, the 10th nor the 30th dilution. It is just enough to meet the demands of the present case. Sometimes with a single snuff of the vapor of weak, warm lobelia tea, I have relieved the spasm in cough or dry asthma; with three drops of such tea I have stopped vomiting and relieved cramps and spasms, in cholera, and, with a table spoonfull of the powder in water I have arrested the same symptoms in parturition. In all these cases it acted homeologically, or in harmony with life, for even the vomiting was a physiological action deranged, which the lobelia equalized. In some cases, small doses are wanted, because there is little resistance to be overcome. In other cases, as the parturition, and some severe ones of cramp, cerebral inflammation, &c., large doses will be needed to overcome the extra tension, and reduce the tissues to the natural standard. In parturition, the relaxing power is all spent in dilating the cervix uteri to the required degree, while the reaction is spent upon the fundus, and other tissues which, being for the time, more impressible than the stomach, spend it in their efforts to expel the fetus.

509 *c. Action of Medicines.* The idea that medicines act in one manner for Homeopathists, and in another for Allopathists, is too silly to be entertained a moment. They *might* be more properly applied by the one than the other. But it *is not a fact* that they *are*. There is scarcely a form of disease in which both classes of doctors do not use all sorts of drugs, good and bad; and generally the same articles to a great extent. Look at the Homeopathic Repertories, and see where there is an acute symptom that does not demand aconite, belladonna, nux vomica, &c., and see these beside capsicum, asarum, arsenic, antimony, alum, opium, with a hundred more articles equally dissimilar in character, each of which Hahnemann justly says (§ 32) acts in a specific manner, and always in the same manner as recommended by Okie, for "*Itching in general!*"

But "the stubborn fact stares us in the face, that these have been known to cure it." Well let us look at this supposed fact. Ghosts will not hurt us. Suppose that cures do follow the use of cayenne and opium, alum, nux vomica, mercury and belladonna, asarum and arsenic, are they the legitimate results of the specific action of these dissimilar agents? Did any one ever see alum relax a tissue and belladonna astringe it? Will capsicum, just as well as opium, destroy the power to feel itching? Do nux vomica and mercury act on the same principle? Will asarum and arsenic cure the ague on the same principle? Ought not the most thoughtless observer to perceive that, when cures follow the use of such heterogeneous agents, it is because they all excite the system to the performance of its own specific actions, which cure in harmony with some agents and in opposition to others? and therefore to select the good, or those whose actions "gradually diminish till they terminate in health," and reject those whose actions begin, like sedatives, or end like mercury, by destroying health, in opposition to the vital efforts to defend the organism against their specific action? Even those non-discriminating discriminators, called Eclectics, have perceived that the "secondary effect" (real, specific, destructive), of mercury, are worse than those (sedative) of opium, provided that the latter are not so great as to kill at once. But they have stupidly contended, with the Homeopathists, that, in small doses, opium changes its specific, pathogenetic and destructive nature to a curative. And so of many other deadly poisons.

509 *d.* In cases of simple irritated stomach, a large dose of cayenne, or of bayberry, or of any other direct stimulant or astringent, will excite vomiting. Why is it that even "the highest potency of the same agents will rather increase than allay it?" This is a *fact* that has been "proved" a thousand times by myself alone, and I know not how many times by others. Why will sulphate of copper or zinc, though of the highest potency, not allay the irritation, when we know that in large doses it will excite it? Does the Homeopathic law fail here? If so, it is *not true*, for laws always act in the same manner. Cohesive, attraction was never known to split a rock, nor caloric to condense charcoal into a diamond, gravitation to send a bullet upward, nor magnetism to arrange a balanced needle parallel with the equator. Why should the life power produce death, or poisons cure disease? Are these questions too "*theoretical*" for Homeopathic philosophy? If so, *I* will

answer them. It is the peculiar specific property of cayenne to stimulate, that is, to excite action, and of astringents to contract; of course neither of them will produce that relaxation which is necessary to relieve an irritated stomach, no matter how small the dose. But their use is improper in this case, because their specific action is not wanted. A Homeopathist would call their action pathogenetic. If the stomach were relaxed and inactive, they would be demanded, and would prove curative. Would their character or action be changed by these circumstances?

509 *e*. The copper and zinc (alias blue stone and white vitriol) excite vomiting in this case, and any other where there is impressibility to recognize them and power to react against them, and this they do in small doses as well as in large. "But," says my Homeopathic friend, "it may have been "proven" that the highest potency of these agents has allayed irritation and vomiting." To please you I will admit this as a fact, though I believe it to be an error, notwithstanding *you* or I may have seen the appearance of it a thousand times. I *know* it to be an error, because these agents, in atoms as well as masses, possess an astringent power, and no relaxing power, which is indispensable to the relief of the irritation; the latter being caused by contraction of the tissue. Whence, then, comes the relief? Let us see. You *dilute* your astringent with water, so that the stomach cannot appreciate its specific action. You administer this water in small doses frequently repeated, till it absorbs the irritating caloric generated by the excitement of the stomach, when it relaxes the tissue a hundred times as much as your infinitessimal dose of the astringent would contract it. The irritation is allayed by the water, not the zinc or copper, which never, in any case or quantity, tend to allay irritation. And here is explained the *real fact* as you understand it the manifest absurdity, that "the higher the potency (the less of an agent) the better." But you say, "then the cayenne and astringents are improper." They *are* improperly *applied*, and we never use them in such cases.

Again you say, "If they would do harm in such cases, they are as poison as zinc or copper." I answer, we "prove" that they *kill no* man, nor make *any* well man sick, while our Allopathic friends have often *proved*, and so would you if you had used enough of them, that the very nature of the poisons is to do both. You ask how I know that tannin contracts the stomach? I answer, it contracts the mucous membrane of my mouth, which is made of the same material.

509 *f*. You ask how I know that tannin is not poison? Because I have both chewed it much, (in birch-bark, choke-cherries, &c.,) and seen others do it, and never knew it to produce a pathological condition.

Again you ask, "Why is Homeopathy so much more successful in curing disease than Allopathy?" I answer, first, because it never cures at all with poisons, because, to make a disease, whether similar or dissimilar, is not to cure one. But more patients recover under the former treatment than under the latter, because it does less mischief with poisons, and more good with medicines, diet, regimen, &c. It not only applies the rod very sparingly, but, by its multiplied and constant kindnesses and encouragements, enables them triumphantly to bear it.

Again you ask, "Why, then, is not Homeopathy worthy of all acceptation?" I answer, because it retains fundamental errors in principle, perpetrates infinitessimal mischiefs in practice, and neglects to apply with a liberal hand the means in its power to do good. Homeopathy is a delicate and ignorant but amiable little girl, but I hope that, with the instructions here given her, she will cast off her errors lay aside her wrong doings, grasp with a firmer faith her truths, and practice with a more vigorous hand her right ways, till she shall become so intelligent and vigorous as to be a worthy companion and help-meet to her more motive physio-medical brother, to which end I shall watch her course carefully, and claim a large share in the labor and the honor of her training.

510. Truth and facts admit of rational explanation; whatever of Homeopathy or any other pathy will not admit of them, can not be true nor real.

It will be said that, if I use lobelia homeopathically, I am a Homeopathist. I answer, I will as cheerfully receive a truth from Homeopathists as from any other source. But I use it homeologically to aid nature in curing the present disease, not homeopathically nor allopathically to produce a disease similar to the present, nor another disease of any kind. And I have shown that when the Homeopathists use it in the same cases and the same manner, he cures, as he says the Allopathists do diarrhea by physic, and sudoresis by sudorifics. The only difference between us all is, that, "not reasoning on medicine as on other subjects," (Harrison, Hanhemann, Hering, &c.,) they know not what they do, but "go it blindly" with all sorts of agents, sometimes killing, sometimes curing; they that use the largest doses doing the greatest *execution*, while I, reasoning on medicine *as* I do on other subjects, have learned the character of remedies and the wants of the system, know what I should do; therefore always rejecting what is improper, and using what is good, adapting the agent and the dose, and the manner of application to the case before me, direct all my "*exertions*" to the heads of the disease to be removed, and cure all cases that are capable of cure.

511. *Artificial and Natural Disease.* We are frequently told, by Homeopathists, that the disease produced by the medicine is slight and transient, while "the natural disease" is more severe and persistent. They seem to forget, at this moment, what they often tell us elsewhere, that "the natural disease" is often caused by the very medicines which they prescribe to cure it. Why should it be more severe and persistent, when taken by accident or given by Allopathists to cure disease, than when given by Homeopathists to cure it? Why should one be called artificial and the other natural?

512. They speak often of the "*aggravations of disease,*" as being produced by its causes, or by their medicines; and tell us that the latter will soon subside if we cease to administer, while the former are to be dreaded and speedily removed. Why should mercurialism, or narcotism, be any more dreaded when produced by Allopathists, than when produced by Homeopathists? It will not do to say that the former are more difficult to be removed than the latter; for, if so, they could not be cured or supplanted by the latter, and hence, the very foundation stone of Homeopathy would be crumbled to the dust—that a mild medicinal action can subdue a severe one not intentionally excited!

513. The Goliahs of all these systems may fight as they will against these "theories," and him who has the "daring impudence" to boldly set them forth; but *truth* is stronger then *they all*, and he who seeks a shelter under her expanded, mighty wings, is best of all protected.

514. What, then, is the true lesson to be [illegible]d from all these facts? Evidently that, to cure disease, we should use the remedies whose specific qualities harmonize with the demands of nature in every given case, and use them in the quantities and all the different ways which she demands.

Homeopathy has no more reason for giving poisons than has Allopathy or Physio-medicalism.

515. The sum of the whole matter is this: In all cases of disease, Nature makes the proper efforts to relieve herself; consequently, whatever will aid her in these efforts, will be likely to cure the disease. Even whatever will maliciously provoke her to them, *may be* overruled to the same end; and hence, the similar results that follow the use of different drugs, of hygienic or pathogenetic agencies, led Hahnemann, as they ever have the rest of the Allopathic school, into the error of supposing that the agents themselves were similar. And from this mistake proceeded the Allopathic doctrine that medicines are good or bad according to the quantity or use; and the equally erroneous Homeopathic dogma, *similia similibus curantur*.

It is only by knowing that substances are essentially different in their nature or constitution, that we know, *a priori*, before we try them, that they will produce different effects on the body; and, on the other hand, we know, by their different effects on the body, before we test them chemically, that they *are* different substances. In very many cases, as what are called isomeric bodies, or compounds, as the oil of turpentine, of bergamot, of lemons, &c.; the *physiological test* is the only one by which we can distinguish *any difference*. Substances very different, as ginger and alcohol, cayenne and opium, may excite the system to action; but it is only those whose action passes off physiologically, and leaves no ill effect behind, that are *innocent*.

The Good of Homeopathy. No system of unmingled error and mischief, can ever be palmed upon a general public credulity and favor. Man never was so perfectly depraved that he could be made to believe a palpable lie, or love unmitigated evil. Whatever would gain our faith and favor must present prominently, something, at least apparently, *true* and *good*. And such, to some extent, has every popular system of medicine presented. The Homeopathic system presents a large share of those excellencies that commend it deservedly to public favor, the most of which I proceed to cite.

First. Negatively. Though its errors in principle are of the same nature as those of Allopathy (56), the practice built upon them is comparatively harmless. Poison, indeed, it uses, and on the Allopathic principle, (for a similar disease (omoion pathos) is another disease—allos pathos); but, in quantities so small that the system scarcely acknowledges their presence, or even recognizes it, while its directions for diet and regimen, air, exercise, &c., are excellent, and worthy to be adopted, almost wholly, by practitioners and patients of every faith.

Second. It is a practice easily prescribed, and pleasant to be taken, and its operation is nearly imperceptible. Of course it meets little opposition from the patient or the public.

Third. Although its principle, "*similia similibus curantur*," is false, (for the medicines are not similar, neither are the vital symptoms—fever, &c.,—the disease to be cured), yet the cure is often effected on truly scientific principles which the doctor does not understand: for it matters not whether he knows the nature of the disease or the character and adaptation of his remedies, provided he [illegible] to use in the proper manner the remedies required.

Fourth. By doing little or nothing to disturb nature, it gives her an opportunity to do all she can for herself.

Fifth. By inducing the patient to believe that the medicines *are powerful*, and the most useful when followed by no other perceptible effect than a gradual diminution of the unpleasant symptoms, it converts every feeling of real relief into an encouragement to expect more, the beneficial action of which is almost sure to secure them.

Sixth. It generally avoids the error of over-dosing, which is too common among all other classes of physicians, and of entailing much mischief on society by the action, whether primary or secondary, of its poisonous drugs.

Seventh. When it shall cast off its "fever disease" doctrine, and consequently all its errors of *similia similibus curantur*, and all its poisonous drugs, it may then, and not before, claim the true standard of medical science and practice.

Hahnemann. From all that I have read of the writings of Hahnemann, I am disposed to rank him among the most honest and conscientious of Medical Reformers. I have shown that, contrary to the accusation of his ardent admirer, Dudgeon, he did not allow even his strong love of consistency to prevent him from presenting facts *apparently* inconsistent; nor to compel him to force all forms of disease into either of his classes of dynamic or of psoric origin. His followers will do better to search out some means of explaining his well presented facts, than to accuse him of inconsistency, or dishonesty in presenting them. Though his theory and his practice will be greatly modified, yet so much of both will be found worthy of preservation, that his labors will not very soon be forgotten. He was a real benefactor of his species. Long may he live in their grateful remembrance.

THE CHRONO-THERMAL SYSTEM OF MEDICINE.

This medical system was devised by Dr. Samuel Dickson, of London. It is published in a work entitled "*Fallacies of the Faculty and Principles of the Chrono-Thermal System of Medicine,*" 13th edition, New York, 1850. Introduction and notes by Dr. Wm. Turner.

From this work I derive the following:

516. "Fifteen years ago it was my fate—I can scarce call it my fortune—to make two most important discoveries in medicine, viz: the periodicity of movement of every organ and atom of all living bodies, *a*, and the intermittency and unity of all diseases, *b*, however named and by whatever produced. To these two add a third, the unity of action of cause and cure, *c*; both of which involve change of temperature," *d*. Pref. p. 5.

a. The heart moves periodically; so the chest in respiration, the stomach in digestion; the senses waking and sleeping, and the voluntary muscles in their action, &c. Doubtless, too, the most of "the atoms of living bodies" move periodically: but the periods of some of these movements are as long as life itself—witness those that retain the stains of the letters and figures on the arms of sailors, Indians, &c. So do those that retain constitutional predispositions.

b. Here we have the old error of disease consisting in an act, instead of a condition, and that act, one of the nerves and blood vessels moved by the vital force, of course it is one; and, as the organs must have repose sometimes, it must be "intermittent," though that of the circulation is a perpetual succession of action and reaction. Is this idea *new?*

c. This doctrine was advanced by Hahnemann, (Org., § 12). It is also Thomson's fever unity doctrine, under the name of friend, instead of disease. Not *new!*

d. All the world has always known that every motion disturbs the equilibrium of caloric. There is, therefore, above, no new discovery, but there are three old errors, *a*, *b* and *c*. For Dr. D. himself quotes, from *Hippocrates*, the doctrine of the unity and periodicity of disease (ix. 25), and adds that posterity will award this discovery to himself! Drs. Brown, Rush, Alibert, and hosts of others, taught the unity of disease in the same sense as did Hippocrates and Dickson. Dr. Turner should know better than to call it "Dr. Dickson's new doctrine," p. xvi.

517. "2. Such is the ground work of the Chrono-Thermal System, so called from *Chronos*, time or period; and *Therma*, temperature or heat. This I

gave to the public in 1836. Then, for the first time, I announced the appalling fact that up to that hour the Professors of the healing art had been, to a man, in all but utter darkness on the subject they pretended to teach," p. vi. (7, 22, 26).

In this discovery and announcement, Dr. Dixon was centuries behind his Allopathic brethren, see the first fifty pages of this work, where Dr. D. is completely outstripped by "startling revelations" and professional "thunder-bolts."

518. "3. The lancet and the leech must hereafter give way to bark and tonics, even in inflammation of the chest," p. vii.

If *his doctrine* that inflammation is disease, were true, this using bark and tonics would be a murderous practice, and the lancet would be the best remedy ever discovered.

519. "4. Forms of disease change, types are immutable," p. vii.

"From the beginning of time there never was a continual disease—a continual tempest of the human body," p. viii.

Predicated on the doctrine that irritation, fever and inflammation, are disease, this *would* be true; but, as that doctrine *has been proved false*, the *truth* is just the reverse. There never was a disease begun, that did not continue, *without intermission*, till cured, or relieved by death. The reactions of the system against obstructions, *are* periodical, because, as Prof. Jones has *discovered* (385), they are of vital origin, and must have rest; but disease is a mechanical or a chemical condition that needs *no* rest, and the system has none but by its removal! The pain and soreness of a boil may intermit, but do the swelling and lesion cease till the boil is cured? Do the lungs in phthisis become sound and corroded periodically during the progress of the disease? Does white swelling cease when the inflammation and pain cease?

520. "5. Dr. Dickson says: "The *modus* or type, of Hippocrates, is fever and ague, or intermittent fever," p. 24.

Dr. Turner says: "The following are the conclusions to which Dr. Dickson arrives on the subject of health and disease."

"1st. The phenomena of perfect health consist in a regular series of alternate motions or events, each embracing a special period of time," Pref. p. ix.

The phenomena, signs, or evidences of health, are not health itself; and, if they were, they embrace no special period of time. The mental manifestations, the secretions and excretions, though periodical, are not, even in perfect health, limited to special minutes or hours. Nothing new here.

521. "2. *Disease*, under all its modifications, is, in the first place, a simple *exaggeration* or *diminution* of the amount of the same motions or events, and, being universally alternative with a period of comparative health, strictly resolves itself into *fever—remittent* or *intermittent*, *chronic* or *acute*—every kind of structural disorganization, from tooth decay to pulmonary *consumption*, and that decomposition of the knee joint, familiarly known as *white swelling*, being merely developments in its course: tooth-consumption, lung-consumption, knee-consumption."

This is the some old *fever-disease doctrine* with which we have become so familiar; also the sthenic and asthenic doctrine of Brown and Rush, and the unity and type of Hippocrates. Nothing new here.

522. "3. The tendency to disorganization, usually denominated acute or inflammatory, differs from the chronic or scrofulous, in the mere amount of motion or temperature, the former being more remarkably characterized by excess of both, consequently exhibits a more rapid progress to decomposition or cure; while the latter approaches its respective terminations [*decomposition or cure*] by more subdued, and therefore slower and less obvious terminations of the same action and temperature. In what does consumption of a toothache differ from consumption of the lungs? except in the differences of the tissue involved, and the degree of danger to life arising out of the nature of the respective offices of each," p. ix, x.

Dr. D. here puts together Professors Paine and Watson's *two* notions (41 and 45; 40 and 44), and makes inflammation both disease and a healing action—"tending to *disorganization or cure.*" Yet he calls it a *unit.* How can a unit of power tend both to life and death? Nothing new or reformatory here.

523. "The remedies used, Dr. Dickson terms Chrono-Thermal, from the relations which they bear to time and temperature."

A most strange idea! Medicines are not living animals that their power should become weary, and should vascilate with certain periods of time! Nor can temperature do more than prepare the system and them, for a more perfect exhibition of the power they always *inherently* possess.

"They are all treated of in the various works on materia medica. *The only agents this system rejects, are the leech, the bleeding lancet and the cupping instrument.*"

Then it differs from "American Eclecticism," only in rejecting leeches and cups, and retaining antimony, arsenic and mercury, and Dr. Dickson must be fraternized by them, and not called to answer for his opinion or his presumption, (398).

524. "Other distinguished features of the Chrono-Thermal System, are, first, a demonstration of the fallacious character of the ideas entertained by the profession in reference to inflammation and conjestion, those fruitful sources of error. 2d, That calomel is no longer in the first rank. 3d, That all medicines are given generally in minute doses; and 4th, That all medicines act primarily on the brain, and thence, electrically or magnetically, through the system," xi.

Dr. Dickson is not the only man who has shown many "fallacies of the faculty" respecting fever and inflammation, and then *built his whole system of reform on these same fallacies.* What is the difference between the conclusions of Professors Watson and Paine, (40, 41, 44, 45), and Dr. D.'s inflammation terminating in decomposition or cure (5)? Thousands of Allopathists have driven mercury and the lancet, not only from the first place, but almost out of any place in their therapeutics; and, lastly, Dr. D. does not equal Hahnemann in minute dose reform, nor James Graham in electric therapeutics.

525. "Disease being thus simplified, it is amenable to a principle of *treatment* equally *simple.* Partaking, through all its modifications, of the nature of ague, it will be met by a practice in accordance with the proper principle of treatment of that distemper. To apply warmth or administer cordials, in the *cold* stage; in the hot, to reduce the amount of temperature by cold

affusion and fresh air; or, for the same purpose, to exhibit, according to circumstances, an emetic, a purgative, or both in combination. With quinine, arsenic, opium, &c., the interval of comparative health, the period of medium temperature, may be prolonged to an indefinite period; and, in that manner, health may be restored in all diseases, whether, from some spinal local development, the disease be denominated mania, epilepsy, croup, cynanche, the gout, or influenza. In the early stages of disease, *to arrest the fever* is, in most instances, sufficient for the reduction of every kind of local development," xi.

526. "*Disease* is neither a devil, nor an acrimony nor a crudity to be expelled, nor any fanciful goblin to be chemically neutralised; but an error of action [irritation, fever, inflammation], of which inflammation is not so commonly a cause as a coincident part," p. 31. "The difference between disease and health, consists in mere variation of the sum or amount of particular corporeal motions; and in difference in the effect of external agency on the matter and functions of the body." "The cause of all diseases, varied in name, place, and degree, one only in their real nature, is either a deprivation or a wrong adaptation of the identical forces which continue life in health." This is Hahnemann's doctrine, (Org., § 6 to 12).

"The unity or identity of all morbid action" (is fever); and the unity and identity of the source of power, of the various agencies by which diseases of every kind may be caused or cured" (is electricity). Hippocrates said: "The type of all disease is one and identical," p. 24; "and from this, you may learn the absurdity of nosological distinctions," p. 23 (40 to 45).

527. Here, as in Allopathy, the disease is the chill and the fever, and opium and quinine are the remedies. No improvement in the principle and very little in the practice. As to *simplicity*, it does not compare at all with Allopathy! which may be expressed in a very few words, viz: "Irritation, fever, and inflammation are diseases, and opium, the lancet, and mercury are the remedies, aided by blisters, cups, setons, and poisons in general."

These remedies are not, like Dr. D.'s, *variable* in their character and liable to *fail*. They have no "dual action." They are "adapted to the cure of '*those diseases*,'" and will *never* fail if the practitioner only gives enough of them! All the failures are caused by stopping the practice before the *diseases* are subdued! Who can ask for a system more simple, or more easily learned or practiced than the Allopathic?

528. *Remedies*. "Peruvian bark, *quinine*, in fact its essence, *arsenic and opium*, hydrocyanic acid, iron, silver, copper, strychnia, musk, assafœtida, valerian, colchicum, zinc, bismuth, turpentine, and there are doubtless others in nature, which time and accident *may yet discover*." "These agents are generally most effective when taken during the intermission," 36, 114.

"The principle upon which these substances can cure or cause disease, is *one* and the *same*, viz: their power of *electrically* altering the motive state and thermal conditions of certain parts of the body." Quinine is "generally the most efficient of all remedies."

529. "There is no substance in nature that may not be turned to good account by the wise and judicious physician," 28. "Poison signifies any thing in nature that, in a comparatively small quantity, can shorten or

otherwise prove injurious to life. It is a term of relation, depending entirely on degree, volume, or scale. What is there in nature that, tried by this test, may not become a poison? *Poison and physic are identical*, for any earthly agent may become both, by turns, according as it is used or abused. Every thing depends on the scale or degree in which you apply a given substance to the body, whether it be a remedy or a poison," 181.

This is the Allopathic, the Homeopathic and the Eclectic doctrine. See index and references.

530. *Action of Remedies*. Dr. Dickson attributes all the action of external agents on the body, to their power to excite electrical changes in that body. "The action of these medicinal substances, is purely electrical," p. 184. "The *primitive agency* of the purely medicinal substances, is one and the same; namely, the power of electrically moving some of the various parts or atoms of the body, inwards or outwards, according to the previous state of the *vital electricity* of the *brain* of the different individuals to whom they may be administered. For, through the medium of the brain and nerves, do all such substances primarily act. The ultimate and apparently unlike results of the action of the different substances, depend entirely on the apparent dissimilarity of the functions of the organs they respectively influence," p. 184.

"If electricity can produce, take away and reverse the polarity of the needle, so also can it give, take away and reverse every one of the particular functions and motions of the various parts of the living body, to which it may, under particular circumstances, be applied," 184.

531. As each special agent either increases or diminishes electric force, and as the derangements (that is, increase or diminution from the healthy quantum), of this force constitute disease, (35), Dr. D. teaches that every agent may produce or cure disease, according as it is adapted to the particular state present, (which he ascertains by cautious trials of small quantities of each article till he finds the one adapted, p. 209). Thus he says, "Electricity is the source of power by which opium and arsenic kill and cure, and by precisely the same power mercury salivates, antimony vomits, and rhubarb purges, and may all produce the reverse effects," 184.

532. How strangely a smart man will allow himself to be led into the grossest blunders when striving to bolster up a favorite hobby! He asserts that there are no specific remedies, but admits the fact that "opium and strychnia manifest a choice of parts—the elective power of one substance being shown by its influence on the nerves of sense, and that of another by its effect on the muscular apparatus," 185.

533. But this raised a difficulty of accounting for the fact that "opium sometimes vomits and sometimes allays vomiting—sometimes produces sleep and sometimes prevents it," (186). This would require the different parts of the nervous system to be in different states (positive and negative) at the the same time, (which every school boy knows is impossible)! and hence he adds: "How cautious you ought to be in every new case of disease for which you may be consulted; and how necessary it is to exercise all your powers of circumspection in practice! When you prescribe medicines of any kind, you ought to *feel your way* (No. 22) with the smallest doses from which you might, from your experience, expect an appreciable effect, *whether for good or*

evil; for, remember, not only do all medicines occasionally manifest a *different elective affinity* from that which they *usually* exercise, but even when they act in their more ordinary course, they have still *the double* power of attraction and repulsion—of aggravating or alleviating the symptoms for which you prescribe. Indeed, by this duality of movement—attraction and repulsion, and no other—we are compelled to ascribe every change which the body assumes, whether in health or disease," 186.

534. This assumes that every substance in nature (181) is electrically either positive or negative, or *both!* to the human body, and positive to some parts and negative to others, (p. 191), when it is well known that, whatever be the quantum of electricity in the body at any one time, it is always equal in all parts.

But suppose the doctrine were true, (and it is so nearly true that we wish it were quite), why so necessary to be *always* cautious in selecting the remedy? Could it not be ascertained which articles are always positive or always negative, and when the body requires one and when the other; and thus we might adapt, scientifically, the one to the other, and not *always* practice empyricism, as in cases 48, 49, 52, 53, 61, 109, 186?

535. Dr. Dickson counts disease a derangement of the electrical conditions of the brain, and through it of the organs, and assumes that all medicines are either positive or negative to those conditions,(196), and therefore produce their curative or pathogenetic effect by their proper or improper application in each case.

He contends that these elective conditions are continually changing, producing the phenomenona called intermittency or periodicity, and that, therefore, the specific remedy for one state, should be substituted by others, as the progress of the electric changes demands. That the present state is known only by trial, (p. 209); and, therefore, in every case, begin cautiously with the least appreciably effective dose, and change as soon as it does not produce the desired result, p. 186.

536. Thus he gives to every medicinal substance what he calls a duplexity of action, sometimes one way, sometimes the other, and sometimes both ways. "Iodine cuts both ways." "One way or the other according to the electric conditions of the brain," (191). Thus the electric state of the body, *which can not be known but by an experience of their effect upon it,* determines whether squill or digitalis prove aggravant or remedial," 192.

"Colchicum, like all other medicinal agents, is a motive power; and, if it fail to move matter the right way, it must occasionally move it the wrong," (192), and thus "produce the very symptoms or effects it was given to cure." (See Homeopathy). So of the other remedies cited, p. 191.

537. *Chrono-Thermal Remedies.* Bark, quinine, prussic acid, arsenic, opium and morphine, &c., are those that are supposed to destroy the "memory of the system" of the last chill, and make it forget to repeat the ague!

Those that act on particular organs or tissues of the body, he supposes have some chemical affinity for those organs or tissues, and these he calls [not specifics, but]

538. *Symptomatic Remedies.* Of these are, iodine for glandular affections; colchicum or guiac for rheumatism; squill or digitalis for dropsy; cantharides

or copaiba for leucorrhea or gleet; squill for catarrh; purgatives for costiveness; cardamoms, &c., for flatulency, (198), and mercury for glandular affections, &c., (72). To one or both of these classes of remedies, he supposes "everything in nature" to belong, 38.

539. Dr. D.'s "*Great Abstract Law,*" is "Any given power applied in a particular degree and at particular periods, may cause, cure, aggravate or alleviate any given form of disease, according to the constitution of the particular patient," 179.

This is one of the absurdities and follies to which *all men* are *driven* who base their system on the *false* notion that *fever* is disease, (35). Alas for their *common* sense! Comment on this *great law* is superfluous. Its absurdity can scarcely be rendered more apparent than it is.

540. It is based upon the assumption, contrary to chemical and physiological demonstration, that medicines are all constituted alike, as to the elements of which they are composed; that they possess no inherent qualities and produce no specific action on the system,—all the results of their presence depending on circumstances! Opium and mercury may sometimes be removed from the system by an action which they provoke; but that is not *their* action. The only action produced by *them* is destruction of function and tissue! which they *always* effect when not overruled by the superior force of vital defense.

541. "It never seemed to enter the head of any medical writer before me, that these diseases have each something in common which establishes their unity of *type*. One remedy cures them all, and physicians either can not or will not see that the action of that remedy is only one—the motive power," (p. 194). If one remedy cures all, why run through all the catalogue? So that motive power *is* one but not electricity. How near you are to the truth, yet how far from it!

542. When you give bark to continue the electric (vital) action during the interval, of febrile action, you do right,—for then its aid is needed. If you give it when the fever is on, you aid where *that* aid is *not* wanted; but, you do not "reverse the action," for you have justly said that all simple medicines possess but one specific power. If, then, the bark, as you say, (p. 196), prolongs the intermission as well as the exacerbation, you must be wrong in your notion that these are different electric states; for the power of the bark does not change! The fact is, you are in the same old error with the Allopathists, in treating *fever* as *disease*. And you will never be able to learn "the modus operandi of external agents" (20), till you correct that error. You must "feel your way" in every case, and never know before you try (p. 209), what nor how much you ought to prescribe, nor what produces the results that follow. You will never know whether the causes of the disease, the vital force, or your medicines, or all together, are the agents to which you should ascribe the symptoms.

543. This explanation of the modus operandi of bark in preventing chills and fevers, shows that Dr. D.'s mind is shrouded in total darkness on the *nature* of that form of disease, as well as the remedial power that cures it. He seems to think that his notions of it are peculiar; but, let him compare

his doctrine that "these fevers, however mild in themselves, are sufficiently powerful in many cases, to avert the return of the more dangerous morbid motion," (p. 197), with the Homeopathic doctrine of cure, or the Allopathic (Watson, p. 95), and point out the difference, if he can see any, and be welcome "to *all* that is peculiar to himself."

544. Dr. D. asks (197), "what medicine acts invariably in the same manner?" I answer, *every* medicine acts invariably in the same manner, and Dr. Dickson agrees with me. "The primitive agency of the purely medicinal substances, is one and the same," (184). How can it be otherwise? He says again, justly, (196), "that the same atom can not work in two different directions." But, he also says, "if a medicine always acted invariably, that would prove it specific," (197). Well, what of that? Oh, he *has said*—"but that we shall never discover!" What does he say of others who presume to set limits to discovery?

545. But it *is* discovered—tannin produces *invariably* an astringent effect, and lukewarm water a relaxing effect on animal tissue. They never produce any other effect;—they are physiological specifics, and will invariably cure all those "diseases,"—wrong states of living tissue,—that need no other action than theirs. Other effects that follow their use, must be attributed to some other power than theirs—as the debilitating or the astringent cause, or the vital force, one, two, or all.

546. *Prussic Acid.* In giving its properties, Dr. D. says: "Combined with lobelia inflata, I have found *it* one of the most generally effectual remedies for asthma with which I am acquainted," 198.

What an experimental philosopher! Here is an effect,—relief from dyspnœa. The vital force, lobelia inflata, and prussic acid, are combined to produce this effect, either in harmony with, or in opposition to, each other. "One drop of the prussic acid will kill a well man,"—(Christison). You cannot give to a well man enough of lobelia in any form, to kill or injure him. But, lobelia, without the acid, "almost invariably" relieves asthma. "A twelfth or a sixteenth of a drop" of the acid is "combined with lobelia" and given—the asthma is cured—and—wonderful "discovery!" the acid is a "most efficient remedy!"

547. But, suppose prussic acid *did* allay the irritation in asthma, cough, chills, &c., *how* does it allay it? As all deadly narcotics do; it so paralyses the nerves as to deprive them of the power to feel the impression that excites the irritation, and, if much is given, to respond to it, if it did feel! Dr. D. is welcome to even his *cures* by prussic acid.—Some cures are worse than killing.—We have no doubt that prussic acid will "allay excessive irritability even in cancer," (197–8), if you take enough of it

548. *Opiates.* Of opium Dr. D. says: "The most obvious effect is the control it exercises over the nerves of the senses. * * A minute dose generally heightens the perceptive powers, while a large dose generally diminishes them," 199.

Here is the same old Allopathic doctrine of the "dual action" of remedies—no account taken of the vital force!—whose reaction against the small dose produces, the "heightening of the perceptive powers," and the yielding of which, to the *large* dose, permits the blessed "allaying of the irritation."

549. The same is true of all poisons. Their action is only one—tending invariably to death; so the action of simple medicines, is only one, tending invariably to life. The use or abuse, increase or diminution of either, does not change their nature nor the character of their action. Poisons are falsely called medicines, because they diminish those *vital actions* that are falsely called disease.

550. Hence, the argument that sustains opium and prussic acid, with the Allopathist, the Eclectic, the Homeopathist, the Chrono-thermalist, is just as good for "antimony, arsenic, mercury and the bleeding lancet," for these are "among the most effective remedies" for fever and inflammation, "with which Dr. D.," or any body else, "is acquainted." They have only to give "a sufficient dose" and the work is "invariably" accomplished! (No's. 51 *to* 54, and 78 to 84).

551. Dr. D. asks, (199), "who can tell what may be the effect of any remedy till it be tried? In practice, we find opium gives sleep in one case and precludes all sleep in another." We answer. The invariable effect of opium and all pure narcotics, is to destroy nervous impressibility and action. The nerves battle successfully against small doses; and yield submissively to large doses. If, in *any* case, you do not see the "invariable" effect of narcotics, it is simply because you are afraid to give as much of those "invaluable remedies," as the case demands! and for which you are very blameworthy, for your doctrine is that "the dose required is always safe," and "the scientific physician can always ascertain it."

552. "Alcohol, wine and malt liquor, *like every other medicinal agent*, act upon the body beneficially or the reverse, in no other manner than by changing the existing temperature of the brain," 199.

But, "*bark* operates by changing the *electric* conditions" of the brain (196). Are electricity and caloric the same?

553. "See how *differently* alcohol effects different men?" You just now said it only changed their temperature. If, therefore, they act differently, this difference must be ascribed to something else than alcohol,—viz: their natural temperaments, which, on alcoholic provocation, act out *themselves!* Alcohol has but one nature; therefore it produces but one action,—viz: privation of nervous power to act, which the drinker "invariably" suffers when *fully under its influence*—"a sufficient dose!"

554. It acts in a different manner from corrosive sublimate and nitrate of silver, because it is a different substance. The common result—death—of the full action of poisons, no more proves them "identical," than that the same "result" of a bullet or a sword, fire or frost, proves *them* identical.

555. "Wine makes" no man "brave" nor "cowardly;" it only provokes to action the powers which each man possesses, and those respond first which are the most sensative at the time, while those which are depressed, are the most easily paralyzed; and this impressibility, or the want of it, is owing to the differences of vital, not *electric* action."

556. "It throws them into a state of *fever*." "Does not this unity of result argue unity of mode of action?" (200.) Most assuredly a unity of result *generally*, though not always, argues a unity both of mode and cause of action, and therefore so shrewd a man as Dr. Dickson, when he saw that fever was a result of the administration of such heterogeneous materials as his materia medica, bark and arsenic, valerian and strychnine, beer and mercury, musk and zinc, should have looked for the *cause* of this "same mode of action," not to those differently constituted agents which could not possibly produce it, but to something permanently in the system, that was always able to produce it. That something is *the vital force;* and the cause, not only of *that* (*febrile*) "mode of action," but of every other physiological action in the system. He would then have learned that, not only "the lancet, the leech, and the cupping glass," but arsenic, mercury, opium, and prussic acid, and everything that directly depresses irritation, fever, and inflammation are, in their nature, in all quantities and circumstances deadly poisons, hostile to life and health, and should be rejected from *all* medical practice; while those that act in harmony with these vital movements—(that is, aid the system in increasing or equalizing them) and produce no "secondary effect" (that is, prostration or injury), such as cayenne, ginger, lobelia, valerian, tannin, Peruvian bark, cherry bark (in which there is no more quinine nor prussic acid than there is of alcohol in a wheaten loaf or a roasted ear of corn), should be regarded and applied as the only legitimate remedies for disease.

557. How such a man as Dr. Dickson could bring his mind to believe that

Bark and arsenic,
Prussic acid and valerian,
Opium and ginger,
Morphine and quinine,
Musk and strychnine,
Zinc and camphor,
Nit. silver and tinct. of iron,
Fir-balsam and cantharides,
Earths and alkalies,
Sulphur and bismuth,
Digitalis and squills,
Iodine and turpentine,
Lead and belladonna,
Lobelia and tobacco,
Mur. of mercury and assafœtida,

and "every other agent in nature," can "act in the same manner and produce the same effects upon the human body," should puzzle any one to divine, who has not observed that a favorite hobby like the Doctor's notion of "the Electric action" of "all agents in nature," sometimes completely narcotizes the most discriminating powers of the brightest men, and makes them talk as if they had neither talent nor knowledge, nor scarcely moral honesty.

558. How *could* Dr. Dickson *quote from Hippocrates* (p. 24) the doctrine of the *unity* and *type* of fever, and then declare that *he* was the discoverer?

Can it be supposed that he never read Brown, Rush, nor hundreds of eminent Allopathic authors on the *unity* of fever, called by them and him disease? Did he never read Gregory, Armstrong, Southwood Smith, Marshall Hall, nor Watson, who all treat fevers as a unit? Has he never read our learned Paine who says (Inst. p. 464), "They who have considered inflammation and fever distinct affections, have offered no analysis by which their individuality may be established"? and that they are "the two orders of disease that make up the great amount of human maladies and form the grand outlets of life"?

559. Can it be supposed that Dr. D. ever read the total rejection of the lancet by Salmon, Brown, Donaldson, Graham, Louis, and Hahnemann in Europe; and Samuel Thomson, Wooster Beach, and Lobstein in America, and knew how much was done here by the latter gentlemen and there by the former, to curtail its use; and how much it is still used, notwithstanding all their and *his* efforts; and then had the assurance to publish to the world? p. 209.

560. "Gentlemen, to *say* blood-letting is a bad remedy is one thing—*to prove* it to be bad is another—*to* force *the world* to believe and act upon your arguments in the teeth of the opinion of the world, is a still greater achievement. *That* merit *I* distinctly claim. With Coriolanus, I can say, ALONE *I did it*"!! (209).

Alas for human frailty!

561. The pretending medical *scholar* who could pen such a declaration, reminds me of the boasting geographer who asked if Massachusetts was not somewhere about Boston! If he will study medical history, the Doctor will find, in the works of John George Hansel, an Englishman, a century ago, the doctrine of the Chrono-Thermal system, all but the electricity, and in Dr. Samuel Thomson's work, the same doctrine, purified of its fever disease, unity of medicinal action and poisonous medicine errors; and that, with all his boasting that "he alone did it," he has scarcely a score of followers in America, while there is more radical medical reform in the United States than in all the rest of the world put together!

562. *Absurdities and contradictions.* Dr. Dickson says, (page 54,) "The only test of medical truth and treatment is successful *results*." But, on page 190, he says, "That individuals occasionally recover from serious disease, after the unsparing use of calomel in scruple (20 gr.) doses, is no more an argument in favor of such a mode of treatment, than that many a man has been knocked down by a blow and lived," is in favor of such blows. "To reason in this manner is to argue that blows are good things." Yet such is the only reason that could be given for giving poison of any kind!

563. He says, (page 37), "Quinine is generally the most efficient of all remedies; but others are sometimes better on account of their better adaptation to the electrical conditions of the brain." Yet, he says, "The only reason why any article acts as a medicine is its power to change the electrical conditions of the brain!" Here is a direct contradiction. If *any other* remedy is on this account *ever* better than quinine, it must always be: for he says in another place that the *medicines* do not change *their* conditions.

564. He prescribed 3 grains of opium (p. 81), and, (p. 181), he says: "Only let So-and-So put down in writing, that any of these substances ever poisoned any body, in the *dose* and at the *age* for which I and others prescribe it, and I shall have the pleasure [!] of publishing the FACT (!) to the professional world for their future edification."

Did he never read the authors from which I have quoted Nos. 71 to 77, where he would have learned that one grain of opium often kills?

On 105 and 116, he says "there are no specifics," and yet he devotes a good part of section ix, to the consideration of "*particular remedies* that affect *particular parts*."

565. He abuses "the profession" by wholesale, for "wielding daily, such power, without the smallest idea of the principles on which they act," and on p. 191, 199, asks, "Who can tell what effect any remedy may have till it be *tried?*" And on page 209, "Perceiving *the utter impossibility* of foretelling, in many cases, the particular agent by which you are to obtain amelioration; and, as in almost every case, when an agent does not act favorably it does the reverse; you must see the necessity of commencing your treatment with the *smallest* available [effective] doses of the more potent remedies of feeling your way, in short, *before* you venture upon the doses prescribed by the schools."

566. If this is not "arrant quackery," we must have a new definition of the term. You cannot know by examination the "electric state," "disease" (181), nor by experience what remedy will correct it (181). You must *guess* at it: try first one and then another, of "powerful agents," that "cut two ways," perhaps half a dozen that cut *backwards*, and "nearly exhaust all your best resources," *before* you hit the one that *cuts forward* (46). "Physic and poison are identical," (179) "till they are *tried*," and no matter how many times they have been tried (Nos. 46 to 151), they must be tried again, not only in the commencement of *every* case, but during its entire progress as the "electrical state" changes from chills to fevers and backwards! May we not justly style Dr. D. "THE PRINCE OF QUACKS"? On *his principles* blood-letting should be tried over and over, for nothing is more effective in changing the "*thermal*" and "*electric* states" of the body! The *experience* of the *past* against it is of no more value than the same experience against mercury! (78 to 151). "Who can tell the effect of *any* remedy" [in any case] "till it be *tried?*" (199). Success in *each case* (54) must be the test, though many recover from blows on the head, and "the reparative power of nature will cure nineteen cases out of twenty without the assistance of any physic at all," (178).

567. In general Dr. D. seems to count opium, prussic acid, &c., "negative" or depressing remedies. He considers the "period" of intermission a degree or two below par; and yet he administers in this state the negative agents to raise it up. "*Lower him up,*" said Pat, when he wanted the coffin lifted from the grave! But we will not do the Doctor injustice. He is not sure beforehand whether the stage of lassitude is negative or positive. He tries his generally negative remedies, opium, prussic acid, &c., in the *smallest* appreciably effective doses (209), "feels his way;" and if they *provoke* the system to an action sufficient to both drive away the drug and prevent the chill, why, then, "he is justified" (p. 54) in continuing this blind and dangerous quackery with opium, (81, 3 gr. doses), prussic acid, &c., "*by successful results,*" which, however, are no more justification to a "*regular,*" (118), than "recovery from blows on the head" is for repeating the blows! And this he proves by an equal *success* with his generally positive remedies, bark, wine, camphor, &c. He does not know till he *tries* it, whether cayenne,

will increase the heat or digitalis diminish it, in any given case! The "electrical conditions of the system may, "for aught he knows till he tries," be such as to directly reverse the action of these remedies!" (52, 199). An article may be generally good for "a particular type of disease in one locality, and as generally prejudicial when applied to the same type in another," 191. The gout in the first toe and gout in the second may require *different* remedies!

568. Before telling us what "never entered into the heads of any medical writer before him," (194, 24), he should at least have read some of those things that have been recorded by many of the most distinguished medical men who ever lived! Or he should have remembered, when writing page 194, what he himself said on page 24, that Hippocrates taught the doctrine of the unity both of *disease* and its type. But let it be remembered by the reader, that all those writers, Dickson included, (35), have taught the error that this unity consists in *fever!!!* and hence, all their other errors in theory and mischiefs in practice—their inability to define either medicines or poisons, or to learn their modus operandi, (No. 20), or "the shade of morbid action," (22), or the "electrical states of the system to which they are applicable." Dickson, 186, 209.

569. On page 179, the Doctor says: "If the Homeopathists will put in print the instances in which I have neglected to acknowledge any thing I have borrowed from them or others, I will very much thank them," &c.

570. Having found the Doctor either very culpable in this respect, or very ignorant of medical progress, I will not say what he has borrowed from others; but I will say that he *claims* the *discovery* of the unity and periodicity of disease [fever] though he quoted it from Hippocrates, (24). The universality of fever in all forms of disease, though he *might have* quoted it from Gregory, (No. 38), or from Paine, (No. 41), or Marshall Hall on Infl., (No. 302), or Hahnemann, every where. He claims the discovery of the electric action of remedies and the rejection of the lancet—though he might have quoted both from his countryman, Dr. James Graham of London, and J. S. Olcott of Boston. He claims the discovery of the unity of disease, though he might have read it in Brown, or in Gregory, in Hahnemann, in Graham, in Rush, in Samuel Thomson, in W. Beach, in fact in one half of the ablest works of the profession. His "discovery," (195), that "whatever can cure disease can cause it," is the basis of Hahnemann's system! He claims to have discovered the periodicity of all disease and the proper time for medication; and yet his favorite, Hippocrates, taught the expectant treatment—the waiting for the favorable moment to "aid nature." He claims the discovery of the doctrine that the true treatment of disease consists in regulating the temperature of the body; but, if he read the book from which was derived the doctrine that lobelia is the best remedy for asthma, (198), he would have learned that doctrine far more perfectly than he has taught it! He would have learned *before trying*, whether the heat is too high or too low, and what remedy to *begin* with in *each* and every case! He would have learned also, sure "rules" by which he could "tell what effect a medicine will have on diseased states" *before it has been tried on any one!*

If I had never read any book but Dr. D.'s, *I might have supposed* that some of his claims to discoveries are just; and if I had never "*tried*" nor thought for myself, I might have supposed that his doctrines of disease were *true* and his practices good; but as it is, I am skeptical on all these points. Still I esteem the man for his moral courage in combatting what he believes to be wrong, and boldly advancing "in the teeth of public opinion," what he believes to be right; and for putting forth, in his work, much that is true and good, (as on page 40, second paragraph), which may be very useful to those who *have* the true philosophy of medicine, that will enable them to *know* the right and the wrong, and to separate the one from the other, before they "exhaust nearly all their best resources," p. 46

571. While we thus criticise Dr. D. as in duty to science, justice and humanity we are bound to do, we most cordially assert that in many of his criticism on Allopathy and modifications of its practice, he, like Hahnemann, has done a signal service for reform, and assure the reader who is on the true foundation of medical science and practice, and therefore can not be lead astray by its "bewitching theories," that he will find Dr. D.'s "*Fallacies of the Faculty, and Principles of Chrono-Thermal Practice of Medicine,*" a most deeply interesting book, by carefully reading which, he will be able to judge of its value and of the justice of our criticisms on it.

WATER CURE.

Thus far, I have presented the efforts to reform the practice of medicine, on the basis of the Allopathic doctrine that "irritation, inflammation and fever are diseases," by men who belonged to the profession, and desired to remain in social and scientific harmony with its members; and who left it, if at all, only because of its ill treatment of them, on account of their reformatory efforts.

572. I have shown that, for the want of a new and sure foundation principle to start upon, their reforms have been but superficial at the best, and have mostly fallen back again entirely to Allopathy; that Eclecticism, Homeopathy and Chrono-Thermalism, have no *principle* that will prevent them from being again swallowed up by Allopathy, and poisoned and reduced by its errors and practices, till they can no longer be distinguished as reforms.

573. It now becomes my pleasure to speak of men who, out of the pale of the Profession, uninstructed in its plausible and "bewitching theories," and unbiassed by the influence of a powerful profession and temptation to honor and profit, could look on the practice as it was exercised by its advocates, and justly scan and measure its results; and who had the moral independence to break all restraints, to reject what they believed to be wrong, and adopt what they found to be good, without the fear of consequences.

574. The first of these that I shall notice, though not the first in time, is Priessnitz, the pioneer of what is called, THE WATER CURE.

This system of medication was devised by VINCENT PRIESSNITZ, a peasant of Graefenburg, Germany.

575. It is based upon the proposition that, by eating and drinking what he should not; by neglecting the proper use of water, exercise and air; and, finally, by taking poisonous and exciting drugs to cure disease, man has departed very far from his original health: and that he can return to it only by reversing this course.

576. He must eat moderately and at proper times, of that which is the most suitable to sustain and the least liable to injure him—must drink only water and use it freely on his person; must breathe fully of fresh air, and take the amount and character of exercise the best calculated to give health and vigor to every organ of his body.

577. It is generally the case that, when a man becomes disgusted and displeased with a part of a system of principles or practices, he is inclined to reject the whole, the good as well as the bad features of that system, and fly off at once to the opposite extreme. Hence, it is quite natural that a peasant who has seen little else than misery and death as the result of drug medication, should exclude everything that bears the name of drug or medicine from any system which he may devise.

It is equally natural that men like Johnson and Gully, in Europe, and Shew, Trall, &c., in this country, who, from their unfortunate adoption of the "fever disease doctrine" were never able to distinguish medicines from poisons, should take the same leap from the practice of using indiscriminately medicines *and* poisons, to that of using nothing that is called a medicine.

578. Hence, the fact that nearly all the men who have embraced hydropathy *exclusively* as their practice, have been either persons who, like the peasant, Preissnitz, never knew much of medicine; or who, like Johnson, Forbes, Shew and Trall, had been *through* the allopathic routine, and become entirely disgusted by it.

579. Others who have seen much of what is called domestic or sanative practice, and its effects, have turned their attention towards the use of innocuous stimuli, and the rejection of only what they have considered inimical to life. These are found among Eclectics, Botanics, Thomsonians, root and herb doctors, Indian doctors, &c. The most sensible, philosophical and honest among them being Physio-medicals, using only agents whose action harmonizes with the vital functions and benefits the tissues, among which water is so conspicuous that many of them enter the existing water-cure establishments or provide its appliances in their Infirmaries, so that patients can have the benefit of those convenient combinations of water with medicine in cases in which neither would be so effectual alone.

580. The *pure* water cure establishments are mostly conducted by converts from the allopathic faculty, who have had a large experience in practice, and who, from their false views of disease and of therapeutic action, have never been able to estimate aright or duly to appreciate, the purely physio-medical agents of the materia medica, whose action is as innocent as that of water, and often far more speedy and efficient.

581. Thus, Dr. Trall, of New York, says: "Of drug remedies in *any* sense, from calomel and antimony down through lobelia and nervines, to raspberry leaves and catnip—all or either, we dispute their innocency," and, "all drug remedies, lobelia and cayenne, as well as calomel and opium, are absolutely poisons." W. C. J., 1854, p. 85, and P. M. R., 1854, p. 161.

582. But there are other establishments under the name, conducted by men who have learned, from the Physio-medical system, that many of these "drug remedies" are more prompt and efficient, in many cases, than water; *always* as innocent in their nature and often more so in their effects, and they use them as they think proper. We are acquainted with a number of such establishments.

583. This course is not sanctioned by Preissnitz, nor any of his strict followers. Dr. Joel Shew, who spent some time with him, says: "No one

deserves the name of hydropathist who does not practice according to the principles of the immortal founder of the new system. It is well known to be a standing rule with Priessnitz, with which all must comply, that no patient is allowed to take medicine while undergoing the cure." W. C. Man., p. 28. Neither does Priessnitz allow the vapor bath, but Dr. Shew uses it.

584. I find, nowhere, any set platform of principles from the hand of Preissnitz, though he may have written one that has not come under my eye. Yet, from reported remarks, I infer some of his doctrines; for example:

585. Dr. Shew reports a case of "liver complaint," to cure which the lady had been treated with mercury. Under Preissnitz's treatment in a short time "she had a crisis of boils, *through which the mercury evaporated.*" Immediately after these had healed, "*the inflammation of the liver returned.* 'Now you may consider yourself *cured,*' said Priessnitz; and she was indeed cured in a few weeks, when the liver complaint left her." W. C. Man., p. 25.

From this, I *infer* that Priessnitz did not consider inflammation disease.

586. Dr. Edward Johnson, who spent some months with Priessnitz in 1842-3, for the express purpose of observing the facts of water cure and learning its principles, says:

"There is no well educated medical man in England who will refuse to admit that a remedy which can produce (at will) the most profuse perspiration, and which can (also at will) lower the temperature, and the velocity of the heart's action to any given degree, (even the extinction of life), that such a remedy must possess an immense power over diseases of all kinds." Principles of Hydropathy, Pref., p. 11.

587. Hence, I infer that the science of Hydropathy consists in regulating the temperature, or, in other words, the action of the system, with the temperature for a guide.

588. Again, I find several pages devoted to the processes of nutrition and purification, at the close of which Dr. Johnson arrives at the conclusion that the process of waste is quite as important as that of nutrition, and that the *promotion* of this, chiefly through the skin, is "even more important than that of nutrition" [?] p. 87. Hence, an important doctrine of Hydro-therapeutics is to remove all the waste from the body as fast as it accumulates. So that, as nearly as I can deduce them from all that I can find written on the subject,

589. *The water cure* consists in the grand propositions: 1. Put into the body that and that only which is useful to it as food or drink. 2. Keep the body in those circumstances of air, temperature, exercise and rest, that will enable it to make the most profitable use of the first. 3. Remove from the body, as fast as separated from its tissue, or by any means accumulated in it, everything offensive to its well-being.

590. To all these propositions, in the abstract, all sensible men, professional or not, most cordially assent. The only questions are:

591. What is the condition of the body (called health) in which all these things are fully and perfectly regarded? What are the conditions (called

disease) that result from the neglect of any of the above? What are the signs or symptoms by which those conditions may be known? What are the agents of No. 1, (589), the circumstances of No. 2, and the best means and processes of No. 3? on all which there is a vast diversity of opinion among men, even the strongest advocates of *water cure*.

592. In searching among their writings, I find that the leading authors, Johnson, Gully, Shew, &c., adopt nearly the same doctrines of disease, viz: that its distinct forms are legion, and its essence irritation, fever, and inflammation. Shew's Manual, p. 126.

593. Dr. Trall says, (Cyc., vol. 2, p. 74), "Fever is an abnormal disturbance of most or all the bodily functions;" and (p. 78), "The paroxysm is a remedial effort." But, speaking of ague and fever (p. 91), he says, "We find this *disease*," &c., (Dr. Dickson's type of all disease). In his discussion with me on the modus operandi of drugs, he says: "Fever is *both disease and* an effort of nature."

594. In the department of nosology, Drs. Shew and Trall follow the descriptions of "disease" by the Allopathic writers.

But, vol. 2, p. 72, Dr. Trall's "*judgment*" is with *mine* that these "Nosologies are all *unphilosophical* and *absurd*," and in vol. 1, p. 33,

595. That "The only foundation of a true medical practice, is *correct physiological principles*," or those "*based* upon the *laws* of *life*." "And here [not in their notions of the modus operandi of remedies] *is precisely* where the whole orthodox medical system utterly and totally fails."

596. "It has no physiological science upon which to practice the healing art." [*This* is the "error of errors." They count irritation, fever, and inflammation—mere disturbances of physiological action—disease; and, in practice, seek to destroy the power that produces them, instead of removing the obstacles to their equilibrium].

597. What then are the *distinctive doctrines* of Water-cure or Hydro-therapeutis? I answer:

1st. That vegetable food and pure air and water are the only substances proper to be received into the human economy, in a state of health.

2d. That daily, universal bathing in cool water, is indispensable to the preservation of perfect health.

3d. That pure water is the only proper remedial agent to be administered or applied to the body for the cure of disease.

4th. That all substances called medicines or pure stimulants are more or less poisonous, and do more harm than good. (See Discussion. Also No. 575).

598. To the first proposition I remark: It is seldom that we can find vegetable substances so abundant and so pure, that we may not find *some* animal food preferable to the vegetables before us. Thus the imperfectly developed grain, fruits, and roots, are often quite deleterious to health, while good venison, wild fowl, fish, &c., are nutritious and wholesome. I prefer good dried

beef or venison to sour bread, wet potatoes, gnarly apples, &c. Yet, as a general proposition, I believe that vegetable food is preferable to animal.

I believe that few bodies are constantly in such a condition even when we call them healthy, that the addition of a little acid, sugar, ginger, or spice of some kind, or aromatic stimulant may not *sometimes* be beneficial.

To the second proposition I give my full sanction.

3d. I cannot admit that pure water is the only substance properly admissible as medicine, nor do I believe that there is, in the civilized world, a Water-cure establishment in which actively medicinal substances are not used. For example, Dr. Trall says, (vol. 2, p. 84), "Indian or wheat meal gruel *promotes the action* of the bowels." "Crust-water, corn coffee, lemonade, apple tea, &c., (p. 85), [and he might just as well have added, peppermint, ginger, cinnamon, cloves, or cayenne tea], "are both grateful and harmless."

A medicinal action is one that is calculated to remove obstructions, or to correct the wrong conditions of the tissues in disease. If wheaten grits, barley cakes, rye mush, stewed apples, pears, plums, and tamarinds excite the bowels to action and remove costiveness (and they do), they act medicinally; and it were just as sensible to object to them on account of the extra labor they provoke, as to oppose leptandria or juglans when used for the same purpose. If lobelia and boneset, by relaxing the system, excite it to vomiting to remove pernicious substances (and they do), they do just what warm water does in the same cases. The question, which is the best means, depends on the answer to another question, viz: Which does it the best and with the least expenditure of vitality to the system? Having tried them all, *I* much prefer to put lobelia into the warm water. If my Water-cure friends prefer to make the system do all the labor without any assistance, let them do so. I will neither imitate them, nor commend their course.

4. This I deem a very great mistake in theory, which leads to a great defect in practice—that of rejecting from the materia medica a multitude of therapeutic agents as innocent as water and far more efficient.

599. It is surprising to what an extent persons will go, to sustain a dogma which they suppose they have discovered to be true.

The application of water in any way, bath, shower, or wet pack, so cold as to produce a chilliness of more than three minutes duration, is as great an abuse of water as the continuance of the vapor bath to fainting, or of lobelia to entire prostration, or cayenne to a strong fever, is of these invaluable and equally innocent remedies. The liability to abuse of either is no objection to its legitimate use. It is not liability to abuse that constitutes poison, but the intrinsic character of the article and its tendency to a wrong action.

600. Water is indispensable, to keep the blood thin and sufficiently abundant to distend the vascular systems, to prevent organic and tissual irritation, and, above all, to absorb the extra heat and regulate the temperature of the body under great excitement.

601. *Liebig's notions*, indorsed by so many learned men, about the vegetable food of the tropics and the train oil of the north *regulating the animal temperature*, should not be received without great deductions.

If it is the mere burning of such food in the animal body, that keeps up the heat, how does the bear keep up *his* heat during winter, while he sits in a hollow tree, without food, and comes out fat in the spring? How is the *flesh* of those men sustained who eat no *animal* food in any climate? and how is the *heat* of those sustained who eat nothing but *lean flesh?* A friend of mine once spent four years among the buffaloes of the west, living almost wholly on their lean flesh. Yet he retained all his health and vigor. And it is notorious that the hardiest plebeians of the northern countries of Europe, seldom eat any *meat.* How is *their flesh* sustained?

602. The fact is, that much of the heat in animals, is generated, as it is around pivots in machinery, by friction alone, and its degree is regulated almost wholly by the elastic power of the surface which, when too much accumulates, expands to let it escape; and when too little, contracts to retain a sufficient quantity. The irritation, called thirst, which an excess of caloric excites, induces the animal to drink, and the fluid absorbs the caloric, and carries it out in the form of perspiration. When excitement is great and water deficient, the result is a contraction of the surface that retains too much heat. This excites the nerves and blood-vessels to the production of that condition which is termed fever and inflammation. Now, common sense tells us that this condition demands cool water, internally and externally: and hence the reason why *water* is so effectual, as a remedy, in all acute forms of disease. If applied, of the proper temperature, and in the right quantity and manner, it is often *all* that is necessary; and even when morbific matter has accumulated and the action of the system is low, warm or hot water is an indispensable *aid* to medicines that more speedily raise the action and purify the body.

603. But, when used cold internally or externally as a stimulant, to raise healthy action in a case of chronic debility, as in packing a dyspeptic or consumptive patient in a cold wet sheet, and keeping him there two hours, with his teeth chattering with cold, or even in bathing him in cold water in the hope that, after this very disagreeable, fatiguing, and prostrating process, he will be blessed with a free perspiration, is little if any better than to expose him to cold, and then to ague and fever, for the same purpose.

604. It should be no wonder to the reflecting mind, that morbific matter should thus be confined in the tissues till it forms deposits and breaks out in "sore boils from the crown of the head to the sole of the foot."

605. If the object is to purify the body by perspiration, why not put it into a vapor bath, and let it have the benefit at once, of artificial warmth and moisture, instead of compelling it, in its debilitated state, to labor two hours in chattering its teeth, and suffering all the torment of a universal chill, till, by this severe goading provocation, it shall raise heat enough to warm the water, relax the tissues, and relieve itself from "duress vile?"

606. I am not a little amused at the hue and cry of the Hydropathists against the "extra labor" necessary to remove stimulants (such as ginger, sage, and catnip), over and above what is necessary to remove the disease for which I give them, connected with the recommendation of two hours chilly labor in the cold pack, to heat water enough to make the patient as comfortable as he was when they put him into it, before a perspiration, not

so good as that produced by my ginger and vapor bath, can be started to relieve it!

607. I am glad to see that some Water-Cure advocates are becoming sensible of this absurdity and folly, and are giving, in such cases, warm and vapor baths at once. Dr. Shew has given us a full chapter (viii) on the use and value of the vapor bath, and it is the most valuable chapter in his book. It is exceedingly rare that "boil crises" follow the use of the vapor bath, for the plain reason that the morbific material which forms them, under cold pressure, is carried out through the natural channels opened by the combined influence of warmth and moisture in the vapor bath.

I was pleased also that, when about to advocate the superiority of a vapor over a cold bath in cold chronic cases, in preventing chills, boils, &c., the pupils of Dr. Trall assured me that they already agreed with me in this. And Dr. Trall himself, (p. 37, vol. 2), speaks of the vapor bath as superior in many cases to the cold water bath, and attributes all the evils of its use to its *abuse* (599) by "steam doctors," whom he represents as ignorant of its proper management. *He* tells *us* how it *should* be used! If he will only allow *us* as much science and common sense as he possesses, I suppose that *we* ourselves may use it properly *hereafter!*

I think the Doctor is hardly fair in saying that the steam doctors have brought the vapor bath into disrepute. Was it in scientific and popular use and credit, before Dr. Samuel Thomson revived its use in this country? And, if it is in some places less respected now than it was twenty years ago, is it not because pseudo reformers have joined with Allopathists in abusing it, for the purpose of putting down the strong opposition to their craft, of those who then the most judiciously and effectually applied it?

608. *Principles.* Priessnitz and his followers seem to have disregarded, in a great measure, all platforms of principles as well as systems of nosological arrangement; and devoted themselves chiefly to the business of regulating the heart's motions and the temperature of the body, with water, applied according to the dictates of their judgment in each particular case. Still a few of them have laid down what they conceived to be the main foundation stones of their edifice. I quote them here for inspection, and add a few comments. Dr. Edward Johnson, who spent some time with Priessnitz, says:

609. "*Health* consists in that state of the body in which the transformation of food into the living tissue, bears the natural proportion (as regards their activity), to the activity of the tausformations of living tissues into lifeless amorphous compounds of oxygen—in other words, when the conservative vital force offers the proper amount of resistance to the destructive force of oxygen—or in language simpler still, the supply is in due proportion to the waste. An adult animal is in health when these two forces exactly counterbalance each other." [Good].

610. "*Disease* is a disturbance of this equilibrium or balance, [fever, an error], consequently, whatever causes this disturbance is a *cause* of disease, [good]. The vital force offers a perpetual resistance to all causes of disturbance, [good]. When this resistance is stronger than the cause of disturbance, disease does not occur. But when weaker, disease [inability] ensues, the condition in which this resistance entirely ceases is *death*," p. 118, 119.

611. Dr. J. proceeds to show, by very apt illustrations, (an issue and a caustic), the healing tendency of inflammation, and the importance of keeping up healthy action. As cold water is by all, himself especially, (page xi), pronounced a powerful sedative, capable of "lowering the temperature and the velocity of the heart's action to any given degree, even to death," it follows that it is not a proper remedy for great deficiency of temperature and cardiac action, and, of course that, when, in such cases, it does good, it is by the reaction it provokes, not the direct action it produces, and in this respect is no better than the "stimulating drugs" we often use.

612. Dr. Shew, page 127, describes "inflammation generally" as "*disease*," and gives us, as the causes, "exposure to great heat and cold, cold and moisture," &c. He gives the symptoms, "heat, throbbing, and violent pain," &c. "This *disease*, [phrenitis], when severe, is exceedingly dangerous, and must be treated with promptness. Cool thoroughly the head and *reduce* the general fever," which he effects with cold water and pounded ice, p. 128. So "pneumonia is one of the *most dangerous of all diseases*,"—to be cured in the same manner.

Here are only four errors, first, inflammation is not disease; second, the vital force alone is its cause; third, inflammation is a unit, not "diseases," if it were many, and fourth, the practice should be to remove obstructions to its action, not to "reduce" the power of the system to make it.

613. The only difference between Dr. Shew and Allopathists is, that he acts contrary to his theory, confining his practice to one inherently innocent remedy, while they act consistenly with their theory of inflammation, in subduing it with remedies appropriate to their notions of it.

614. One would think the fact that the Water-Cure men use but one medicine for all cases, were enough to convince them that disease is a unit. But Dr. S. has as many diseases as Allopathists have, and they are the *same*—irritation, inflammation, and fever in their various forms.

Dr. Shew does not confine his materia medica to *cold* water,—he gives a merited and generous credit to the vapor bath, page 96, and we assure him he needs not put ice on the head. It will fare quite as well if he envelopes it entirely in the vapor.

615. Dr. Trall gives the symptoms of several different forms of fever, and then comes the "rationale" of it, which amounts to "a general effort of all the vital energies to relieve the system from the influence of some offending cause. That this effort is made periodically, the system requiring intervals of rests, until victory or death results," and he adds, "If this view of fever is right, the drug system of treatment must be wrong," p. 78.

616. This view of fever is *nearly right*, and, of course, proves that the use of *poisonous* drugs *must* be wrong. But some of the agents called drugs, have a direct tendency to aid "the vital powers" in removing the obstacles to their free and equal action, consequently these are *right* instead of wrong. The good Doctor's "foggy" idea that "fever is both the disease and an effort of nature," prevents him from yet seeing clearly the difference between *medicines* and *poisons*,—"*hygenic agencies*" and "deadly *drugs*." His treatment is so much like that of Dr. Shew, that we hardly need to repeat it

here. As he uses no poisons he can do no mischief, except (as he says the Thomsonians do with their steam bath, p. 37), *he*, being *ignorant of its powers and adaptations*, may not make a proper use of his cold bath!—may "over do it," or use ice water with it, or not use the vapor bath first! or may commit some other blunder for want of a little instruction from some Thomsonian who does not abuse it by making it a universal hobby. Dr. Trall says, (vol. 2, p. 51), "There are some delicate individuals of bloodless skin and feeble vitality, who find it extremely difficult to get comfortably warm in the wet sheet, and such may be very much assisted by a [warm] fomentation to the abdomen for five minutes before and after the pack."

According to our observation, nearly all chronic cases are just such "delicate individuals," and we are of the opinion that a full vapor bath, and a gentle cold shower after it, to close the pores and keep the heat in, is as much better than the "fomentation on the abdomen," as it is more general over the system, and that the cold dash is as much better than the intermediate "pack" as it is adapted to the purpose of preventing exhaustion and regulating the temperature; and we have a great mind to go and learn of Dr. Trall how to use it judiciously, and not to abuse it, as he thinks the ignorant steam doctors are in the habit of doing! Seriously, this regularly casting slurs on "steam doctors" for *ignorantly abusing steam*, reminds us of some great literary characters on a railway, condeming the engineers as unfit to manage the locomotive, because they can not translate a passage in Homer or Cæsar, nor repeat a single page of Shakspeare, Milton, or Byron.

As one of Dr. T.'s doctrines is, that we must cure disease by "aiding nature,"—hygienic agencies alone—and another is, that "fever is both disease and an effort of nature," I am curious to know how he will cure disease without opposing the efforts of nature? And how the adoption of the double doctrine that fever is and is not disease, does not make him wrong, let which ever doctrine may be true. At all events he believes, with Dr. Beach, that "disease is a salutary effort of the system to remove disease!" That is as bad as making the stomach vomit up itself! I would not turn the mind of the reader from the works of Drs. Shew and Trall, but only guard him against their errors and inconsistencies. He will find in them much that is worthy of his careful attention.

617. The Water-Cure, then, as an important department of medical practice, can not be too highly estimated; and, unlike any of the systems heretofore examined, all the harm it ever does, results solely from improper applications of it, and not from any inherent tendency in water to injure the human system, whenever and wherever its action is demanded. No system of medical practice can ever be fully effective without its aid. Though its processes are by some carried to unjustifiable extremes, yet the Water-Cure, or Hydro-therapeutic system, is to be commended more than any of the preceding for the greater and more judicious attention to diet and exercise, on which it continually insists, especially in its public establishments. The mere regular daily cleansing operations, diet and exercise of these institutions, do much, independent of what is considered medical, to aid the vital force of almost any patient to recover its equilibrium of action, and the organs their proper impressibility and activity. When they add to what is there applied, the judicious use of other purely sanative medicinal agents and processes, and that direct aid to the vital force which electricity and extra vital power can apply, they will do all that has been yet discovered for the relief

of physical suffering. On this system of practice, Drs. Johnson, Gully, Shew, and Trall are good authorities.

618. In view of the preceding exhibition of it, is it wonderful that Bichat should say, (4), "Medicine is not a science for a methodical mind," but "a shapeless assemblage of inacurate ideas"?—That Whiting should call it (5) "nothing but hypothesis piled on hypothesis"?—That Bigelow should style it (5) "an ineffectual speculation"?—That Abercrombie should call it (1) "the art of conjecturing"?—That Waterhouse should call it (25) "learned quackey"?—and that Rush (26) and Chapman (141)should call the practice "horrid, unwarrantable, murderous quackery"?

Since, as I have shown, they all retain the fundamental, Allopathic errors, that "irritation, and inflammation are diseases," and that the symptoms which follow "the action of external agents on the body, whether as causes of disease or as remedies," (20), are produced by those agents, is it at all wonderful that Homeopathists should never have learned how, in any case, to "choose the proper agent, the dose, or the time of repetition?" (473)—That Eclecticism and Chrono-Thermalism should be guility of the inconsistency of railing against one mode of depletion, (the lancet), and adopting another, (physic),—of rejecting one poison (mercury) or three, (mercury, antimony, and arsenic), and prescribing all others—that they must be sometimes obliged to try many agents, (418), even their whole catalogue (533), before they hit the right, and never know, but by their success, whether they have hit the right or the wrong—killed or cured? (531). Is it strange that none of the sects should be able to distinguish between food, medicines, and poisons? (408), or that *all* should so stupidly adopt the absurdity that "food may be made poison by concentration," and "snake poison a medicine" by dilution? (413, 550)—and that no one can give a good reason why he differs from the rest in his selections or his rejection? Is it strange that even our good friends of the Water-Cure tribe, while they are confused with this "fever disease" doctrine, can not determine what agents are sanative and what are poisonous, and therefore "pronounce them all, from calomel and antimony, through lobelia to sage and catnip tea, absolutely poisonous?" See Dr. Trall against Dr. Curtis.

No! The wonder is, that *any well instructed medical man* should be so stupid as to count that absurd doctrine (fever disease) science for himself, (4), or have the impudence to publish it as science to the world!

But says Whiting: "Because all systems hitherto promulgated, have been false, and consequently transient, it by no means follows that there may not be found one which will stand a tower of strength, unharmed by the rude shock of opposition's bursting wave, through all succeeding time." L. M. S., page 7.

Says Prof. Samuel Jackson of the University of Pennsylvania, Principles, page 11: "The true science of medicine *is a demonstrative science*, and all its processes *should* be proved by established principles, and based on positive inductions. That the *proceedings of medicine are not of this character, is to be attributed to the manner of its cultivation, not to the nature of the science itself.*" L. M. S., p. 15.

These sentiments of Dr. Whiting and Prof. Jackson, are my own, and I now proceed to develop this "demonstrative science," that proceeds from "established principles," is "based on positive inductions," and will "stand unharmed through all succeeding time."

THOMSONISM.

619. In the latter part of the last century, in the town of Alstead, New Hampshire, lived a farmer's boy named Samuel Thomson. He was a keen observer of men and things, particularly the practitioners and the practices of medicine. He watched, closely, both the men who studied at the colleges and gave drugs by the prescriptions of Professors, and of books sanctioned by law; and the less pretending but more useful doctors who practiced what was called "Domestic Medicine;" and he carefully noted the different results. After he became a man and had a family, he had abundant opportunities for painfully witnessing disease, and the empyrical and barbarous treatment of it, by "the legally constituted guardians of the public health," whose conduct appeared so strange and inconsistent, that he commenced comparing it carefully with experience, reason, and common sense. Trammeled by none of the "bewitching theories of medical professors," blinded by no self-interest that should lead him to attempt to sustain ancient, time-honored and popular errors, his mind played freely over the field of observation and experiment before him, and soon discovered the fatal error of Allopathy—the doctrine that *irritation, fever, and inflammation are disease.*

620. "I found by experience," says he, "that the learned doctors were wrong in considering fever a disease, or an enemy. The fever is a friend and cold the enemy. This I found by their practice in my family, till they had five times given the patient over to die. Exercising my own judgment, I followed after them, and relieved my family every time."

621. "After finding a general principle respecting fevers, and reducing that to practice, I found it sure in all disease, when there was any nature left to build on; and in three years constant practice, I never lost one patient.

"I attended all 'the fevers' peculiar to our country, and always used fever as a friend, and it returned the gratitude by saving the patient." Guide to Health, p. 10.

622. Here was A GRAND DISCOVERY in medicine, viz: that fever is not only *sometimes* but *always* a friend; and that friend is A UNIT, an effort of the vital force to protect the organism from the aggressions of the causes of disease, "The struggle of nature to throw off disease," G. to H., p. 14.

Others had discovered that, in mild cases, fever is a friend; but it was left for Sam'l. Thomson to maintain this doctrine *consistently throughout.* Not only once a friend but always a friend, was *his* doctrine. But this was not all.

623. Sam'l. Thomson's conduct was consistent with his principles. Having discovered this great general principle, he "REDUCED IT TO PRACTICE."

624. This was no Allopathic, Homeopathic, Eclectic, nor Chrono-Thermal patching up of an old rotten system of error and mischief. It *was*, indeed, as the Eclectics pronounced it, "a complete revolution in medicine," and *the first* and the *only one* that has ever been well planned, and *completely carried out*, since the murderous devices of Paracelsus came into vogue. Nothing else is worthy to at all compare with it.

625. But how did he make the discovery? "Possessing a gift for examining the things of nature, my mind was left entirely free to follow that inclination, by inquiring into the meaning of the great variety of objects around me," p. 8.

626. Thus he discovered that "much of what is at this day called medicine, is deadly poison; and were people to know what is offered them of this kind, they would absolutely refuse to receive it even as medicine."

627. "This I have long seen and known to be true, and have labored hard, for many years, to convince them of the evils that attend such a mode of procedure with the sick; and have turned my attention to those medicines that grow in our country and which the God of Nature has prepared for the benefit of mankind."

628. "Long has a general medicine been sought for, and I am confident I have found such as are universally applicable, in all cases of disease, and which may be used by the people with safety and success. After thirty years study, and repeated successful trials of the medicinal vegetables of our own country, in all forms of disease incident to our climate, I can, with well grounded assurance, recommend my system of practice and medicines to the public, as both salutary and efficacious," p. 8.

629. Here we find the true foundation principle of all scientific medication, whatever be the particular remedy used, or the mode of application, viz Whatever, in its specific nature, tends directly to aid the efforts of the vital force in protecting herself against the aggressions of the causes of disease, or in removing those causes or the effects of their presence or action from her domain; whether by directly exciting her to a higher action, or by relaxing her tissues and enabling her to act more freely, or to remove offending matter or conditions; or by lubricating, or by toning up her tissues, is *a medicine*, each particular character or article of which, if used in the cases, quantities, and modes, in which it is demanded, (all which this doctrine clearly indicates), is *innocent and sanative;* that is, it is intrinsically harmless, an aid to nature in the prevention and cure of disease. The misapplication of it, is properly termed its abuse, and is the mildest form of quackery, and the most excusable.

The ascertainment of the conditions and wants of the system, the judgment as to the kind of medicine wanted, the quantity, and mode of application, &c., fall within the scope of physiology and pathology, materia medica, and the knowledge and skill of the physicians; all which being now rightly based on the true doctrine of deranged vital action (irritation, fever, and inflammation), are no longer mysteries and guess work, speculation and recklessness (5, 6, 21, 27), but *positive sciences*, capable of being learned and successfully practiced by ordinary mental power and industry.

630. On the other hand, whatever, in its nature, tends to destroy the organized tissue, or to deprive it of the power to respond to the action of the vital force, in its efforts to preserve health or to raise a fever (when one is necessary for self-defence), no matter in what special article found nor how applied, *is a poison*, always injurious to the system, even when used to provoke it to a physiological action to remove the causes, the conditions, or the effects of disease.

The use of these for any medicinal purpose, is an abuse, both of the articles and the patients, and a disgrace to the medical profession. It is the worst form and character of quackery—"horrid, unwarrantable, murderous quackery," (142).

631. Observing that, in all cases of health, the heat is fully and equally distributed, and, in disease, deficient and unequally diffused, the farmer adopted and proclaimed the doctrine that the great duty of the physician is to "raise the heat," and to "keep the inward heat above the outward," (p.28). So strenuously did he maintain this doctrine, that his Allopathic opponents charged him with burning and scalding his patients to death. He, in return, charged them with freezing theirs to death—adding, figuratively, as they killed their patients by freezing them, and he cured his by warming them, it must follow that "heat is life and cold is death," p. 8.

That this expression was intended to mean nothing more than that "the preservation of the equilibrium of heat, is the preservation of life; and the destruction of it produces death," is evident from the fact that he everywhere says that, the raising of the heat, by artificial means, will restore the patient "whenever there is nature enough to build upon," p. 10.

It must not be denied that, so strongly was he impressed with the idea of the deficiency of heat in all cases of disease, that he sometimes labored to increase the quantity, when an equal distribution of that already present, would have been much better. But let him give his principles for himself:

632. "Led to inquire into the component parts of which man was made, I found him composed of fire, air, earth, and water. The earth and water are the solids, the fire and air the fluids. The two first are the component parts; the two last keep them in motion." This is, indeed, not very definite, but about as useful as that of the scientific Simon, or Carpenter, or Brande, or others of the present day. "Heat I found was life, and cold death; and that all constitutions are alike." [He means, as I learned from himself, in regard to their anatomy and physiology, their powers and their wants].

633. "I shall now describe the *fuel* which continues the *fire or life* of man. This is contained in two things, food and medicines, which are in harmony with each other, grow in the same field, to be used by the same people, [A very important doctrine]. They who are capable of raising and preparing their food, may as easily learn to collect and prepare all their medicines and administer them when needed."

634. "Our life depends on heat; food is the fuel that kindles and continues that heat. The digestive powers being correct, consume the food; this continues the warmth of the body, by continually supporting the fire. The stomach is the deposit from which the whole body is supported. The heat is maintained in the stomach by consuming the food; and all the body and limbs receive their proportion of nourishment and heat from that source; as the whole room is warmed by the fire which is consumed in the fire-place. The greater the quantity of fuel consumed in the fire-place, the greater the heat of the room. So in the body; the more food, well digested, the more heat and support through the whole man," p. 8, 9.

635. This doctrine may seem erroneous to some, but Dunglison has copied it almost verbatim, and Liebig has risked his reputation on its truth, except that he prefers the lungs to the stomach for his fire-place, and allows the little salamanders called arteries to scatter the coals all over the room, and set fire to all the combustibles they may alight upon.

636. Thomson continues: "By constantly receiving food into the stomach, some of which is not the best for nourishment, the stomach becomes foul so that the food is not well digested. This causes the body to lose its heat—then the appetite fails, the bones ache, and the man is sick in every part of his whole frame. This situation of the body shows the need of medicine, and the kind needed; which is such as will cleanse the stomach and bowels and restore the digestive powers. When this is done the food will raise the heat again and nourish the whole man. All the art required is to know what medicine will do this and how to administer it, as a person knows how to clear a stove and pipe when clogged with soot, that the fire may burn free, and the whole room be warmed as before."

637. "The body, after being cleared of whatever clogs it, will consume double the food and the food will afford double the nourishment and heat that it did before. We know that our life depends on food, and the stomach being in a condition to receive and digest it. When the stomach and bowels are clogged, all that is needed is the most suitable medicine to remove obstructions from the system. All disease is caused by clogging the system, and all disease is removed by restoring [as above] the digestive powers so that food may keep up the heat on which life depends," p. 9, 10.

638. Hence it is evident that, as the Doctor puts both food and heat in the capacity of powers "on which life depends," he does not mean to say, literally, that *heat is life*, any more than that *food is life*. They are both used figuratively, to signify that they are *indispensable sustainers* of life; and here all philosophers and sensible men agree with him.

639. Those who have been willing to put down Dr. Thomson's system, have perverted his doctrine, "the more food well digested the better," to a license to patients to "eat as much as they please of anything they want." But, as he has here said "the more food" ('suitable for the best nourishment,' page 9,) and "well digested," the better. Neither he nor his system is chargeable with this error. Again, of medicines he says:

640. "There are two great principles in the constitution of things—the principle of life and the principle of death. That which contains the principle of life can never be tortured into an administration of death. [Here he

is wrong. We can kill ourselves by eating good food]. If, then, a medicine is good in any case, it is because it is agreeable to nature, or this principle of life, the very opposite of disease. If agreeable *in one case*, it must be absolutely so in all. [Not if unsuited to the case, as an astringent where a relaxant is required]. By the active operation of nature, the whole animal economy is carried on." [But here he is sound and true].

641. "If, then, heat is life, and its extinction death, a diminution of this vital flame, in every instance, constitutes disease, and is an approximation to death. All then that medicine can do, in the expulsion of disorder, is to kindle up the decaying spark, and restore its energy till it glows in all its wonted vigor." [He means, of course, by removing obstructions, and stimulating the system to a healthy action].

642. "If a direct administration can be made to produce this effect (and it can) it is evidently immaterial what is the name or color of the disease, whether bilious, yellow, scarlet or spotted; whether it is simple or complicated; or whether nature has one enemy or more. Names are abitrary things; the knowledge of the origin of a malady, and of its antidote, makes the genuine physician—all without this is real quackery." (p. 11, 12.) [Most excellent doctrine].

643. "The study of anatomy, and of the whole animal economy, is pleasing and useful; but it is no more necessary to mankind at large to qualify them to administer relief from pain and sickness, than to a cook in preparing food to satisfy hunger and to nourish the body."

644. This has been ridiculed by many; but nothing is more certain than that neither anatomy nor physiology ever taught us, *a priori*, what is good for either food or medicine, nor what is or is not poison. Experience alone has taught these lessons. And both history and observation tell us that many very accurate anatomists and physiologists are miserable practitioners of medicine. The Doctor continues:

645. "There is one general cause of hunger and one general supply of food; one general cause of disease and one general remedy. One can be satisfied and the other removed, by an infinite variety of articles, or a few the best adapted to those different purposes. That medicine, therefore, that will remove obstructions, promote perspiration, and restore digestion, is suited to every patient, whatever form the disease assumes, and is universally applicable, and will relieve acute disorders, such as fevers, cholics, dysentery, &c., in twenty-four or forty-eight hours at most." p. 13.

646. To these doctrines, except the one cause of disease, I can most cordially subscribe. I have demonstrated them as surely as I ever did a problem in Euclid.

647. The Doctor, not being a literary critic, calls heat life, and fever, heat; and he shrewdly asks—'Is there in the human frame more than one kind of heat?' 'Yes,' says the physician, 'there is the pleuritic heat, the slow, nervous heat, the putrid heat, the hectic heat, the yellow heat, the spotted or cold heat, the typhus or ignorant heat, and many other heats, and,

sometimes (calamitous to tell) one poor patient has the most or the whole of these heats, and dies at last for the want of heat!"

648. "Is fever, heat, or nature, disease? Surely not. What is commonly called fever, is the effect and not the cause of disease. *It is the struggle of nature to throw off disease.*" p. 14.

649. This is the *true* doctrine. It is the struggle of nature to remove the causes, conditions, or effects of disease. It is the "*effect,*" not *of* disease, but of the vital efforts to get rid of disease, its causes, or its consequences. *It* has but one cause, and that is not "heat," but the *vital force*. Its *tendency is one*, the *cure* of disease; though extraneous causes may obstruct that tendency, and direct its power to the prevention of the cure, or even the production of injury.

650. The duty of the physician is to remove those "extraneous causes," and give to fever the opportunity to fulfill its mission and disperse itself again.

651. "The cold causes obstruction, and fever arises to throw it off. This is universally the case." p. 14.

The Doctor was much mistaken here. Cold is not the cause of small pox, nor measles, nor scarlatina nor erysipelas, nor many other forms of disease. In another place he said, "all disease is caused by clogging the stomach;" [not quite], and in another, "all disease is caused by obstructions."

652. Only the last of these three is true; all disease is caused by obstructions, of some kind, to the free and universal action of the vital force, through nerves, blood-vessels, or any other tissues of the system. Cold, and clogging of the stomach, are only two means of producing disease; but the agents that obstruct the vital action, are innumerable. On the next page he says, "cold is the cause of fever." He means the exciting cause, and it is *one*, but not the *only* one. He says, "remove the cause (cold) and the effect (fever) will cease." True: but the cause of fever is the vital force; we do not wish to remove *that*, nor did *he*, for he says:

653. "No person ever yet died of a fever, for, as death approaches the patient grows cold, till, in death the last spark of heat is extinguished. This the learned doctors cannot deny, and therefore they ought, in justice, to acknowledge that their whole train of depletive remedies, such as bleeding, blistering, physicking, starving, with all their refrigeratives, their opium, mercury, arsenic, antimony, niter, &c., are so many deadly engines combined with the disease, against the constitution and life of the patient. Using them to cure disease, is like throwing a part of the fire out of the house, and putting upon the balance water, snow, and ice, for the purpose of increasing the fire and heat in a room."

654. Instead of this, "The great principle is to assist nature, which is heat." [That is, whose visible sign is heat].

655. "At the commencement of fever, by direct and proper application of suitable medicine, it can be easily and speedily removed, and the patient needs not be confined long. In twenty-four or forty-eight hours to the extent, often short of the final time, the fever may be removed, or that which is the

[exciting] cause of it. But when the patient is left unassisted, to struggle with the disease, until his strength [fever] is exhausted, and, more especially, when the most unnatural and injurious administrations are made, if a recovery is possible it must require a longer time. These declarations have been often proved, and can be again, at the hazard of any forfeiture the faculty may challenge." p. 15.

656. Dr. T. says: "The balance of power between heat within and cold without, or heat within and heat without, or cold within and cold without, produces cessation of motion which is death."

657. And, of course, he bases all his treatment on the doctrine that "the inward heat should be kept superior to the outward," and that the current outward, or "determination to the surface," should always be maintained.

658. This, he contends, cannot be done by any agent or process that directly destroys fever; hence his whole practice is directed to the aid of the "heat" or vital force in passing outward, removing obstructions and promoting healthy action; and he contends that the most favorable time to "aid nature" is when nature is making a strong effort to help herself.

659. Hence, he says: "*when the fever fit is on,*" give diffusive stimulants to aid it in the removal of obstructions, and, at the same time, by relaxing enemas, cold affusions, warm and vapor baths, "open the pores," to "let out the obstructions," &c.

660. Thus, he was a Chrono-Thermalist *of the first water*, but *just the reverse* of Dr. Dickson, who believed that the *cold stage* is the most favorable for treament, and then gave *poisons to lower the heat,* instead of *stimulants to raise it!* But Dr. D. did not refuse to practice or "aid nature" when she was tired and languid. He then gave her the *more* aid. Instead of Dr. Dickson's deadly opium, prussic acid, quinine and arsenic, he gave cayenne, ginger, cloves, the aromatic mints, &c., and thus he cured his patients "in a very short time," and lost a smaller per centage of like cases treated, than, I believe, any other man that ever practiced medicine; for he seldom left one patient to attend to another till the first was out of danger.

661. Though he said, "Disease could be removed by *an infinite variety* of articles," he generally preferred "a few of the best adapted to the purpose," and pointed out about a hundred others, that any one who chose, might use instead of them. He saw that, in disease, the system required, 1st. Relaxation; 2d. Stimulation; 3d. Astringency; 4th. An alterative and tonic effect; 5th. A restorative; 6th. An antiseptic influence; and he selected the best articles for these purposes and arranged them under these numbers, so that any person could readily refer to them in practice. The index articles of these numbers, selected as the best of their kind, were, 1st. Lobelia; 2d. Capsicum; 3d. Bayberry; 4th. Chelone Glabra; 5th. A compound of peach meats, astringents, and aromatics, and 6th. A tincture of gum myrrh and capsicum; and he enumerated under each head, other invaluable articles, in variety of number and power, sufficient for the judicious and effective treatment of every form of disease to which the human family are liable. To aid these, he adopted the use of the invaluable vapor bath, a means more effectual than any other *one* in medication.

662. He has been laughed and sneered at, despised and abused, for using so few remedies: but Professor Harrison says, in his materia medica, that he can find but six indications in disease, and even these may be reduced to four! Prof. J. R. Coxe, of the University of Pennsylvania, said that few practitioners in America used more than fifty different articles, and the *best* of them did not use a third of that number. Lastly, the Allopathic faculty en masse have but three systematic remedies, the lancet, opium, and calomel! All besides these are either subservient to them, or suggested by a pure empyricism!

663. I do not desire to conceal the fact that Dr. Thomson adopted some crudities, contradictions, and absurdities, in theory; such as that man is made of fire, air, earth, and water, the two latter being the solids and the two former being the fluids, and the first of them all, *life*, if the reader will have it so; that cold is the cause of all disease, and all disease is caused by clogging the stomach; that the internal heat of the body must always be kept above the outward; that a fever turns inward instead of outward; that we must sometimes stimulate in high fever, and *force* as well as *invite* a crisis, and put cold water on burned feet and then a steaming stove to them, (p. 116). I say, though he committed some such errors and mistakes as these, they were all of *minor importance*.

664. The *great fundamental doctrine that "fever is an effort of nature to remove disease,"* (42), kept *him* almost always right in practice. (Dr. Waterhouse said, "Had John Hunter, whom I well know, been born and bred where Samuel Thomson was, he would have been just such a man," letter to Prof. S. L. Mitchell). John Hunter did not carry out his principles (42), because his mind was not "emancipated from the tyranny of the schools." That doctrine blew, for Dr. T., to the winds the lancet, narcotics, and mercury, and every other poison in all its forms; and established, in his mind, a purely *sanative medication*.

665. It is a wonderful, a most "astounding" fact, that such a man as Samuel Thomson should have prescribed a hundred different remedies for disease, (many of which had never before been used), and yet among them all is not a single deadly poison, nor even a dangerous article!

666. The only reason that can be given why reformers called Eclectics, Homeopathists, Chrono-Thermalists, and some Physopathists, have never been able to separate poisons from medicines, while Dr. Thomson succeeded so completely, is, that they adhere to the "fever disease" doctrine, and he rejected it.

667. I most conscientiously declare that, no matter what my disorder, I would rather be treated in strict accordance with the directions contained in Dr. Samuel Thomson's little "twenty dollar" "Guide to Health," though some of them are quite objectionable, than by a council of one of the *best practitioners* from *all the sects* of medicine, who reject the great Thomsonian doctrine, and follow what is written in *their* books!

668. I do not deny that, to him who is able to separate the true and good from the false and mischievous, the Eclectic, the Homœopathic, the Chrono-Thermal, and the Physopathic books contain much valuable matter that is

not in Thomson's work; but they contain also enough that is pernicious, to more than counterbalance all that value, to him who can not make the proper separations, but must take the doctrines and the treatment as he finds them.

669. This conviction is the reason why I did not, long ago, review those works, and recommend them to the readers of the P. M. Recorder, and the students of the Physio-Medical College of Ohio.

670. *Once*, when *very sick* of phrenitis, I called a *true Thomsonian* to cure me. He has since "progressed" into Eclecticism, and I would not trust him now to cure a diarrhea or a common cold! which any Thomsonian can cure in a few hours, or days at most, more surely than David Crockett could kill a buck with his rifle, at a hundred feet!

THE PHYSIO-MEDICAL PRACTICE.

671. Lastly. There is a *true science and practice*, called the "*Physio-Medical*," the character of which is indicated by its title. Its "leaders" are not *men, but the immutable laws of nature.*

It is the system of principles properly called physiological, or those that govern the formation and preservation of the organized body.

672. Its doctrines are, that the human body is formed and controlled, preserved and defended, and, when injured, restored, by the action of an invisible agent called the vital force; that, when all its parts are in such a condition that this force can act freely and fully through them, this body is said to be in health.

673. That any thing which may in any way interrupt this full, free, and universal action through the body, may be a cause of disease; that the states of the tissues in which this action is permanently interrupted, is diseased itself; that any such interruption is *manifested* by certain signs or symptoms, consisting of 1st. Disturbances of the equilibrium of the action of the vital force, called irritation, fever, and inflammation; 2d, of a destruction of the tissue by chemical action, called gangrene; 3d. of a combination of these two, vital and chemical, called suppuration; 4th. of certain mechanical conditions called congestion, cramp, spasm, &c., and 5th. of the effects that follow or accompany these several disturbances, called heat, redness, pain, swelling, tumors, ulcers, cancers, &c.

674. It maintains that these manifestations of deviation from the healthy state, dictate to the person affected, or the practitioner of medicine, the propriety of avoiding contact with or coming under the dominion of, all the causes that tend to permanently derange, or long and seriously disturb, the vital equilibrium.

675. And when, by ignorance, inadvertency, or unavoidable exposure, the conditions called disease have occurred, it teaches the duty of aiding the vital force, in its exciting, irritating, and inflammatory efforts to remove the obstacles to healthy action, by means and processes that do not further derange it, but tend directly to restore it, and to heal the breach, if any.

676. It rejects from its remedial means and processes, *every* thing *in its nature* calculated to do violence to the healthy state, as lancets, leeches, cups, blisters; and all poisons, narcotic, escharotic, and mechanical. And

677. It uses those articles and those only, which, in their nature, harmonize with the organic tissue and the vital force; and, in the measure and mode of application required in any given case, directly aid that force in restoring its equilibrium; by judiciously removing or helping it to remove, all the obstacles to its free and universal action.

678. It calls the ability of all the organs of the body to admit or manifest the full and free action of the vital force, *Health*.

679. The *inability* of any organ to perform its healthy functions, it denominates *disease*. It teaches that this disease consists, essentially, in a fixed contraction of tissue; as cramp, tetanus, stricture; nervous, muscular, or capillary erethism or tension: or, in undue and permanent relaxation of the same tissues, as in syncope, or any great prostration; or, in a composition of these two, called an irritated or excited condition, as manifested in phrenitis, mania, fever, &c., in which the organs are unable to perform properly their offices; or, in a suspension of responsibility to the action of the vital force, as in paralysis, narcosis, &c.; or, lastly, in partial lesion, as in the process called suppuration. Entire destruction, or gangrene, is *death*.

680. It regards any thing and every thing that can, in any way, directly or indirectly, by use or abuse, deprive the organs of the power to respond fully and freely to the action of the vital force, as *causes* of *disease*.

It regards the *vital force* as the only *cause* of so much of the manifestations or symptoms of disease, as are properly termed *irritation, fever, and inflammation.*

681. It regards as *poison*, any thing and every thing that is certainly known, in authorized medicinal doses or degrees, to have directly destroyed human life, or is, in its nature calculated to deprive the organs of the power to respond to the action of the vital force in the production of irritation and fever; as, antimony, arsenic, mercury, belladonna, cantharides, cicuta, digitalis, opium, &c., &c., and rejects them in toto from its remedial means.

682. It adopts, as remedial means and measures, only those which Allopathists, Homeopathists, Eclectics, Chrono-Thermalists, &c., &c., suppose to produce but *one* action, a direct tendency toward, till it finally vanishes in, *health*. In other words, only those whose inherent tendency, like that of food, exercise, warmth, electricity, and the influence of pleasant company, harmonizes with the organic and conservative force of the system, and like food and water, may and should be given or applied, in the quantities and modes required, till the objects of their use are fully accomplished—till perfect health returns.

683. It rejects, as unsuitable and mischievous, any thing and every thing that can not be continually administered, with impunity and with benefit, so long as the conditions requiring its use, remain.

It does not use opium for irritation, nor the lancet for fever and inflammation, nor mercury for defective secretions; because it must not use these means till the irritation, fever, and inflammation subside, the secretions become natural, and the patient healthy and strong.

684. The principles of this Physio-Medical (or natural) system of science were shadowed forth in the B. M. Recorder, vol. 4th, p. 227; vol. 9th, p.

346; vol. 17th, p. 130; vol. 18th, p. 108. They are very well embodied in the platform of the Baltimore Convention of October 1852; see P. M. Recorder, vol. 18th, p. 155, and fully developed, and applied in practice, in "*Curtis' Lectures on Medical Science and Practice.*"

Platform of Principles adopted by the National Convention, at Baltimore.

"Whereas, There have arisen in different ages and countries, and of every sect in medicine, men of noble minds and benevolent hearts, who exerted all their energies to reform the errors and abuses of what was called the science and practice of medicine.

"And whereas, The men of this description of the Allopathic school, are still compelled to pronounce their principles an "incoherent assemblage of incoherent ideas;" and their most efficient medication "horrid, unwarrantable, murderous quackery;"

And whereas, Many modern New School Reformers of the same honest intentions, have few fixed principles of practice in which they can agree, and no firm bond of union in effort for the promotion of medical reform;

"It evidently appears to be the first and most important duty of this convention, to point out the generative errors of all the popular systems of the day, and to lay down in clear and unmistakable terms the fundamental principles of true Medical Science and practice, as guides to all who may desire to attain to perfection in the knowledge of the Healing Art, and as a common creed, which all can advocate and defend, and as a bond of union in effort for the promotion of this most glorious cause of science and humanity; therefore,

"Resolved, By the Reformed Medical Association of the United States, that medical science, pertaining altogether to natural subjects, must be in itself as fixed and definite as any other natural science.

"Resolved, That the reason why medical men have not learned it, is they have attempted to base it upon the violation of physical laws, which are ever variable, instead of those laws themselves, which are immutable: they have built their systems on what they call pathology—or rather they have pronounced that pathology which is only deranged physiology, and built upon this error.

"Resolved, That the Reformers of past times have failed to perfect their practice, because of the impossibility of doing it while they retain the false notion that the science is based on pathology, or the doctrine that physiological derangements are disease.

"Resolved, That the fundamental principles of true medical science are not pathological but physiological.

"Resolved, That disease is not vital action deranged or obstructed, increased or diminished, but any condition of the organs in which they are unable to perform their natural functions: a condition that permanently deranges, obstructs, or diminishes vital action, and in this sense is a unit.

"Resolved, That irritation, fever, inflammation—terms used to signify increased, deranged, obstructed, or accumulated vital action in the nervous or vascular systems—are not disease, but physiological symptoms of disease; and are not to be directly subdued, but always to be aided in their ultimate design and intention in removing obstructions and restoring the nervous and circulatory equilibrium.

"Resolved, That suppuration is to be encouraged and promoted whenever there is accumulated morbific matter to be removed; that gangrene, being no part of inflammation, but a purely chemical process in opposition to all vital action, and occurring only when vital action has wholly ceased, the associating of it with inflammation, and treating the latter as tending to terminate in the former, has been a source of immense mischief in medication.

"Resolved, That it is the duty of the practitioner to reject in toto every means and process, which, in its nature and tendency, in authorized medicinal quantities, degrees, or modes of application, has been known to have directly destroyed human life, or permanently injured the tissue, or deranged the physiological action, and to use those, and those only, which have a direct tendency to aid the vital organs in the removal of causes of disease and the restoration of health and vigor.

"Resolved, That the agents of this character are not confined to the vegetable kingdom, but are found in every department of nature, and to be 'seized upon wherever found.'

"Resolved, That though we shall exercise charity towards the ignorance and prejudices of all men, we can count no one a true medical reformer who rejects the doctrines of the foregoing resolutions."

These resolutions were thoroughly examined and discussed, in a committee, consisting of Professors L. Bankston and J. T. Coxe of the S. B. M. College at Macon, Ga.; I. M. Comings of the Metropolitan Medical College of New York; Wm. F. Smith of Philadelphia; H. F. Johnson of Mass.; A. Curtis of the P. M. College of Ohio; Dr. S. L. Swormstedt of Maryland, and Dr. Samuel J. Watson of Virginia. Also, separately in the general convention, (P. M. Recorder, vol. 17), and adopted with but *two* dissenting voices, [Drs. P. John and H. F. Johnson].

They have since been adopted, in substance, by the Middle States Medical Association, at Philadelphia, (in which Dr. John coincided); and by the Eclectic Medical Society of the Eastern States, held in New York in 1855. Individuals professing to be true Reformers, sometimes erring in practice, will not destroy the principles.

685. In Physio-Medical estimation, the indications of disease are:

1st. To relax constricted tissues so as to favor secretion and depuration.

2d. To stimulate them, if necessary, to healthy action, to promote secretion and remove offending matter; and, at the same time, to lubricate dry surfaces and neutralize morbific agents.

3d. To restore and maintain healthy tone or condition.

686. The first of these indications, is fulfilled by water, warm or cold, in fomentation, tepid, or vapor baths; or cold wet cloths, baths, or affusions, as required; aided by anti-spasmodic medicines, such as lobelia, eupatorium, catnip, asarum, sage, and the bland and soothing aromatics generally.

The second indication is fulfilled by heat, moist or dry, as required; by capsicum, ginger, xanthoxylon, cloves, pennyroyal, or any innocent, acro-aromatic or exciting substance suited to the case. The lubrication is effected by water, mucilages, oils, &c., and the neutralization by alkalies, acids, and innocent astringents, as bayberry, and by resins, as myrrh.

The third indication is effected by gentle, steady, and permanent relaxants and stimulants, good food, pure air, suitable exercise, cheerful company, variety of scenery, &c. As to the manner in which the various curative agents and processes are to be applied, the true Physio-Medical science gives us the following *general directions:*

687. *Aid nature.*—There are three ways to aid man in the accomplishment of his objects or wishes: The first is to remove the obstacles to his efforts; the second is to supply him with the means best adapted to enable him to effect his purposes; and the third is, to inspire him with a desire to exert all his own power and means in the right direction. So of every part, organ and tissue, of the man.

688. *Remove obstacles.*—In all cases of disease, there are, in the diseased parts, obstacles to the free and universal action of the nerves and circulating vessels, which the vital force is endeavoring to remove. The whole science of Physiology consists in the knowledge of the character and uses of the organs and powers of the system; that of Pathology, so far as it is a science, in the knowledge of its conditions and wants; and the whole art or practice of medicine lies in the knowledge of the modes and the means of supplying those wants. In some cases nature wants only one, in others two of the aids above indicated; in others all. In some cases, all can be supplied by one means; in others more are wanted.

689. The clear and prompt discernment of what is present and what is wanted, and how to apply it, constitute the perceptive skill of the physician.

690. In all cases of disease, or of obstruction to healthy action, the system indicates her condition and wants by certain irregular actions of the nervous or of the circulating system, and generally of both. These deranged actions are properly called vital signs or symptoms of disease; which are very improperly called, by all pathists, "diseased morbid actions." She also sometimes gives mechanical symptoms, as obstructions to circulation or nervous action, or muscular motion; and sometimes chemical symptoms, as suppuration and gangrene.

691. The discovery of these symptoms, and the conditions they indicate, is called *diagnosis*, that of their course and termination *prognosis*. That which they demand, as a corrective, is called their *indication* of cure.

692. In all cases of disease, then, the practitioner should direct his attention to all parts of the system, having it in his mind to detect any obstruction to, or irregularity in, the action to the nerves or the blood vessels. He should attend,

1st. To the general irritability, impressibility and tenderness of any part; the derangement of the senses, or the mental and moral manifestations. 2d. To the respiratory and the sympathetic. 3d. To the feverish excitement of the whole system or any portion of it, as manifested by irregularities in the circulation, the secretions or excretions; the temperature, the color, the swelling or flabbiness, the smoothness or corrugation. 4th. To the suppuration or gangrene of any part. 5th. To the character of all these, as modified by the tissue affected, the velocity of access, the time of continuance, and to the specific agents that produced the disease (if discoverable). 6th. To the state of the tissues, as contracted, relaxed, irritated, paralyzed, &c. 7th. To the demands of the tissues, that is, what character of means they want to relieve them from their present ill condition. 8th. To what are the articles adapted to supply those demands; and, 9th. The most proper way to apply them.

These are the things present and the things wanted; the knowledge and application of which constitute, as above remarked, the chief medical knowledge and skill of the practitioner.

693. The Allopathic School have discovered and used many of these modes and means of curing disease; they occasionally use them and do good. But their erroneous views of vital action require them to subdue it—a work which nature's means or true medicines and processes will not do. Hence, they have devised unnatural means—the lancet and poisons—the use of which accords with their pathological science, and can not be rejected till they acquire correct views of irritation, inflammation and fever.

694. The Reform Schools, seeing the great mischief which the lancet and some of the most virulent poisons produce, have rejected *those* agents, and undertaken to cure disease by the use of the milder, and of opposite means, under the influence of the same false principles. These agents, acting, some for and others against nature, produce effects which they can neither foretell nor explain; hence they despise and reject nearly *all principles*, allopathic and physio-medical, and practice a blind empyricism; sometimes curing, sometimes killing the patient, not knowing, in either case, the how or why they do it. Hence they all tend back to Allopathy; as every sensible and honest man will obey the dictates of what he believes to be correct principles.

695. *Simplicity.*—The simplicity of the Physio-Medical practice has been considered an objection to its universal application and efficiency. It is rather a recommendation. The beauty and excellence of all science, consist in its ability to reduce confusion to order, to extract philosophy from mystery, and to bring all the operations of art within the comprehension of the ordinary mind. The human body is supported and health sustained, by the beautiful operation of the digestion, circulation and deposition, of a few organized substances, composed *chiefly* of carbon, oxygen, hydrogen, nitrogen, phosphorus, sulphur and lime. All the motions of all the organs are produced by the simple contraction and relaxation of their constituent fibers.

696. Disease is a condition that prevents this full, free and regular action. Of course, all that is necessary to cure any case of it, is to remove obstacles to this action, and excite the organs to their proper motions. Whatever will invariably, promptly, powerfully and permanently, relax, contract and stimulate, will remove all obstructions to vital action, and cure all forms of disease. As stimulation is nothing more than rapidly alternating relaxation and contraction, it follows that the two motions in different ways and degrees of rapidity, sometimes relaxing, sometimes contracting, with greater or less velocity, are all that is needed.

Now, if it can be proved that any one article will, by different modes of application, produce all these effects, it will follow that this article will cure all forms of disease.

697. The next step will be to prove that this is the best single article for the general purposes; and the last, that different modes of applying this one article are better than different articles for the different purposes.

698. To all questions on these three points, Allopathists answer:

Disease, though in some mysterious particular which we have not discovered, unless it be fever, &c., is evidently a unit; and it would *seem* as though a few good remedies *ought* to cure it. Well, gentlemen, *what* are your remedies?

699. *Allopathist.*—The lancet, opium and calomel. If these do not cure, try something else; (the best medicines are virulent poisons), always remembering to confine your experiments to means and processes recommended by "the Profession!"

700. *Eclectic.*—Well, I—hardly know what. Podophyllum, saline baths, opium, irritating plasters, leeches, cups, &c., I guess will do, generally. But we "do not limit our resources." Every thing in nature is a medicine or a poison, according to quantity and the circumstances of its administration. Food may be made poison by concentration, and "snake poison a good medicine" by dilution. We must try the medicine. Nor are we bound by the experience or opinions of others, or by any established creed or principles. Medicine is a progressive science. What may suit a case of disease to-day may not suit one to-morrow. We must try one medicine after another till our patient is cured, when we shall know that we were right; or till he dies, which will prove that he was incurable! For we have the best of all the remedial means of other systems, and much of our own discovery that is far better!

701. *Homeopathist.*—There are great varieties of symptoms, for each and each group of which, called disease, there are specific remedies: as Ars., Bel., Colch., Dig., Eup., Gera., Hell., Ignat., Jad., Hal., Sam., Merc., Nux. V., Ol Ric., Plumb., Ran., Sa., Tart. Ant., Ulm., Verat., * * Zinc. But these are not one in a hundred. I can't enumerate for you; go to Jahr, *there* you'll find them, with all the diseases they have cured. For each case of disease, you must select the remedy that has cured the greatest number of the symptoms present, and change it as these symptoms are cured and others arise; or, as the symptoms are reduced to those for which it is not suitable, remembering that your medicines are pathogenetic as well as curative, and of course that, if you don't select the right you do injury. Remember, too, that, if you choose the right remedy, the less you give of it the better. (Hering).

702. *Chrono-Thermalist.*—Well, there now; disease is simply a derangement of the electrical or of the thermal equilibrium. It consists in actions, called irritation, fever, &c., which come and go by fits, as agues and fevers. Every agent in nature has power both to derange and restore this equilibrium. The best agents to cure agues and fevers are quinine, prussic acid, opium, arsenic, colchicum, mercury, copper, lead, zinc, &c.; "everything in nature is in some way medicinal to man," "either positive or negative" to the system, in both health and disease. But, the difficulty is to know what are the relations of the medicines to the system in any given case of disease. Who can tell what will be the action of any remedy till he tries it? We must begin with a small dose, somewhere between Allopathic and Homeopathic, and "run sometimes through *the whole catalogue*," ("feeling the way," for each remedy, "if not appropriate does harm!") till we come to the right one, which we will always know *by "the results!"* [Empyricism from beginning to end in every case of practice].

703. *Hydropathist.*—I believe in the simplest form of simplicity; that disease is a unit, (fever, &c.,) and that one *medicinal* agent, water, is enough and the best means to cure it; or rather, I choose *all* the "hygienic agencies," air, exercise, diet, &c., with water of different temperatures and modes of application, by which I can produce relaxation, contraction, excitement and tonicity, all that is required. I want nothing else.

704. *Dr. Thomson.*—I taught, before Chrono-Thermalist did, that derangement of temperature is disease, and before Hydropathist did, that water, in different temperatures and modes of application, (vapor bath, &c.), would cure it. But I found many simple articles that would produce relaxation, stimulation and astringency, much quicker, more powerfully and permanently, and with less expenditure of vital energy to the patient. A great many articles will very much assist water to produce these several effects; and I use, in each case, any that are convenient, safe and sufficient. But, when I can't relax a man with lobelia and the mild vapor bath, "raise the heat" with cayenne and the hot vapor bath, lubricate with mucilages and oils, neutralize with alkalies and acids, contract the fiber with tannin and cold water, and "tone it up" with "No. 4, 5, &c., the patient would do well to make his will!" See "Guide to health."

705. *The Physio-Medicalist. In the main old Sammy is right.* He only takes heat, the manifestation, for life, the cause of fever, &c., and cold an effect, for obstructions, the causes of disease,—mere metonymic figures, quite excusable in an illiterate philosopher—and commits a few minor blunders. His agents, lobelia, nervine, slippery elm, cayenne, bayberry, gum myrrh, and the like, with plenty of water, of a temperature suited to the cases, properly applied and judiciously selected, as to time, quantity and manner, with all the hygienic agencies combined, constitute the true healing art—the *ne plus ultra* of medication.

706. We may discover new means of carrying them out, and new modes of application, but the principles are the laws of man's nature, and *they* can not "progress." Let these be adopted and consistently obeyed, and no longer is there any trouble about the "*secondary action*" of the remedies for disease; no longer is the physician compelled to *guess* at the circumstances in which his "remedies may be converted into poisons," nor poisons made "innocent as breast-milk;" no longer to "lift his club and strike," (21), nor raise his gun and fire (27) "at random," thus "multiplying diseases and increasing their mortality," (26). No longer must he "grope without a clue, like Homer's cyclops round his cave," (22), but "emancipated from the tyranny of the schools of physic," (6), and guided by the true Physio-Medical priniciples, he sees, at a glance, the character and conditions of disease, knows for a certainty the means and processes by which it may be routed, and goes to work in a scientific manner, with the same fixedness of principle and certainty of success, that he would bring to bear upon the practices of any other art, derived from the principles of its appropriate science. He can not, indeed, expect to prolong human life forever, nor to reconstruct the organs of the body that may have been fatally marred; nor restore the functions of organs that are totally deprived of the power to perform them; but he can learn to restore that which is capable of restoration, and he is blame-worthy if he ever does any thing to hasten dissolution, or entail upon his patient any chronic malady.

The Physio-Medical school commends the use of heat and moisture, bland diffusive stimulants, innocent astringents, of the character that may be taken in perfect health, in all the ways and to the extent ever required in disease, without seriously deranging the physiological state. Thousands of means and many processes are of this character, and may be used almost indifferently; but some of the best have been selected, as those that may be relied upon, since, with them alone, disease is treated and cured with as much directness and certainty as philosophical and chemical experiments are performed.

Indeed, it can be easily proved that the best philosophers and chemists fail more frequently in the performance of their projected experiments, than do the well instructed and faithful Physio-Medical practitioners in the cure of disease.

The conditions of their experiments being right, and the operators intelligent and skillful, both classes of operations are sure to produce the expected results. But sometimes the instruments or agents of both are defective, and then the results in neither case can succeed. The chemist can do nothing if his instruments are imperfect or his agents impure. So the doctor can not cure a far gone consumption with any medicine, nor any disease with spoiled medicines.

707. Thus, some of the differences between the Physio-Medical system and all others, have been pointed out. It has been shown that, first, it counts irritation, fever and inflammation as so many modes of *manifesting* an interruption of the free action of the vital force,—of course *not disease, but a sanative effort.* Secondly, it never seeks to diminish the *power to produce* these symptoms, but always to *remove what prevents* an equilibrium of vital action, whether that obstacle be a positive substance, as in retained secretions or excretions; or a mere condition, as in cramp, tetanus, the contraction of the surface in the incipient stages of fever, &c.

But, most of all, this science explains all "the doctrines of fever," in such a manner, that they are no longer "difficult to study," nor are the results of that study "very unsatisfactory," (35), nor are "the doctrines of inflammation" at all "problematical," (36). In the light of these glorious truths, (these foundation stones of the beautiful temple of true medical science), "experience" is no longer "false," (19), and "the action of external agents on the body is" no longer "fraught with the highest degree of uncertainty," (20).

708. The Physio-Medical science and practice is not the gift or invention of any *man* nor company, nor succession of men. It is the eternal truth and good, *science and art of God,* and His inestimable and unequaled gift to all who will thankfully receive it and properly apply it.

Different individuals, in all ages and countries, have discovered and promulgated more or less of its principles, and means and modes of practice, for which we should render to each due honor and gratitude. And since, among them all, I know of no one who has given us *so much* that is *true and good,* connected with *so little* that is *false and bad,* as what we find in the little "Guide to Health," so I know of no one who is entitled to higher honor or deeper and more lasting gratitude from all the sons and daughters of affliction, than *Dr. Samuel Thomson,* the farmer doctor of Alsted, New Hampshire, who presented *to the world his chief* medical discoveries and inventions in the ninth year of the present century.

Other men may more clearly develop these God-given principles, remove from them errors and crudities that still hang about them, and discover and devise better ways and means of putting them in force. But, I repeat, the doctrines themselves, the general deductions from them, and the character of the means and processes of medication, which constitute the Physio-Medical science and practice, are the immutable truths and art devised by the unchangable God for the benefit of the *unchangeable constitution* of man, and can never "progress" nor be supplanted while man shall inhabit this earth, and disease continue to vex him.

709. We are now ready to answer our last questions, What is medical science? What is quackery? and where can each be found?

Science is knowledge; of course, what is not well known to exist can not be science. Erroneous theories are not science. "Science," says Abercrombie, "is the established relations of things." But he calls medicine the "art of conjecturing," (1). The science of guessing, (1). Prof. Jackson says it is what is "proved by established principles and based on positive inductions." "Demonstrable." Of course, Allopathy, or "a shapeless assemblage of incoherent ideas," (4), "hypothesis piled on hypothesis," (5) "ignorance of disease and of a suitable remedy," (6), "absurdity, contradiction, and falsehood," (7), can not be called science, or knowledge. Of course Allopathy is not science, (4).

Neither is that a science which "knows nothing more of disease than its symptoms," (457), which has not learned to "select the proper article, the proper dose, nor time of repetition," (473). Nor is that a science which is not a matter of fixed principles but only of clinical practice, (418), which is based upon no rule "proved by positive induction," which "has no particular principles to promulgate," (Morrow), which has no test but quantity by which food and medicines can be distinguished from snake poison, (413).

Nor is that science which can not determine the "electrical states" [health or disease] of the system, (533), or a character of a medicine as good or bad till he tries it."

Nor is that science which counts "fever both disease and a remedy," or ranks ginger, sage and catnip, with calomel, antimony and arsenic, and is compelled to fufill all the indications of disease with one remedy!

But that *is* medical science which is "based on the laws of physiology," (684); namely, of the formation, sustenance and defence of the animal frame, and on the relations which external agents bear to that frame and its laws,—a science proved by demonstrations, and positive inductions from established principles, ( ). It teaches that natural laws and their powers and modes of action; and material substances and their qualities, are invariably and always the same, and that apparent differences of modes and qualities, are to be attributed to the circumstances surrounding them.

That health and disease are positive states, not variable actions; and that food, medicines and poisons are such by virtue of their immutable properties, not the quantities nor circumstances of their use. This is the Physio-Medical system. It is made up of principles demonstrated and promulgated by individuals, and embodied and set forth in the "dogmas of colleges" and the "platforms of societies," for the benefit of those who have not the time nor the means to discover, demonstrate and arrange for themselves, so that they may each learn, in a few weeks, what it cost many others centuries to discover, demonstrate and develop.

What is Quackery? Answer. It is practice without the guidance of any therapeutic principle. (19, 68, 69, 70, 93, 94).

Where is it to be found? Answer. In the practice on disease without a knowledge of its character (19, 22, 26, 27), and with agents, whose action is fraught with the highest degree of uncertainty,(20, 59, 60, 76, 94, 105); which cut two ways, (81, 60, 105, 74); of those who know not the proper article, dose, nor time for repetition, (473); of those who use agents of which they do not know the action in any case till they try them, (566), and yet use them, though they believe them mischievous when not appropriate, (533). In short, quackery is found wherever men use, to cure disease, whatever in its nature tends to the destruction of life and health.

☞ Directly following this work, will be another by the same hand, entitled "Synopsis of Lectures on Physio-Medical Science and Practice," in which the author has embodied the chief of these glorious principles *as he understands them*, and the best means and modes of practice *which he has approved and used*, and which he recommends to the careful study and application of all persons, sick or well, young and old, male and female, heads of families or communities, teachers and practitioners of medicine, till they can find a better in the work of some one who, more talented and learned, more discriminating and industrious, shall more clearly develop the principles of nature in the healing art, and more perfectly remove from them all that is erroneous in doctrine or mischievous or inefficient in practice.

INDEX TO AUTHORS.

Allopathists *No.* 1
Abercrombie on medicine 1, 13, 21
  Experience; symptoms, progress and termination of disease 19
  Remedies 20
Abernethy vs mercury 122
Alembert D' on practice 13, 21
Alley vs mercury 101, 128
Armstrong. Lancet and mercury, the two arms of practice 82
Authors, sundry 331
Bachus on fever 246
Bartlett on medicine 18
Bell condemns mercury 99, 131, 140
Bichat on medicine 4
Bigelow on "speculation" 24
  Inflammation 29
  Commends mercury 81
Blackall vs mercury 123
Brown on medicine 15

Medical Reformers 332
Beach. Reform combines all good 332–3
  The irreconcilable difference 334
  Health 335
  Disease, pain, fever 336
  Practice. Ignores Thomsonism, quotes true Thomsonians, other contradictions 337
  Character of 338

Eclecticism 397
Buchanan J. R., the "literary" and "scientific" defender, &c. 397
  Doctrines 399, 400, 403–6, 408
  Medicines made poisons by increase of quantity, opium too good to be rejected 408
  Narcotics 409
  Eight denials 411
  Medicine and *poison* the same 413
  Every thing medicinal 416
  No principles 411, 414, 418
  Only blockheads deny their importance 416, 428
  Platform builder 419, 22, 424–7
  "Sacrificed" the highest professional honors, caste, and "personal respectability," joined himself to an "illiterate" and "unscientific" faculty 429
  That he might finish the platform 430–4
  Compare 440
  With *No.* 441, 2, 3
  "Literary" specimen 441, 2
  "American Eclecticism," J. R. B., M. D. 445

Allopathists 1
Chapman on doctrines 7
  Diagnosis 22
  Commends mercury 79
  Condemns it 142
Cleveland on mercury 424
Clymer on distinctions of fever 246
Clutterbuck on fever 33
  Blood-letting 51
Cooper vs mercury 110, 11
Copeland condemns blood-letting 66
Coxe, J. R., few remedies 662
Cox, Hiram, vs mercury 145

Allopathists 1
D' Alembert on practice 13, 21
Dewees on blood-letting 59
Dispensatory, U, S., on mercury 94
Donaldson on medicine 16
  No cure for fevers 5
Drake on Typhoid fever 18
  Mercury 100
Dunglison's chart 316

Eclectics 397
Dolly's Eclecticism 435

Homeopathists 447
Dudgeon against Hahnemann 448
  Principles 473

Chrono-Thermalists 516
Dickson, discoveries 516, 517
  Disease, fever 516
  Type of disease 520–24
  Remedies 528
  All substances remedies 529
  Poison same as medicine 529, 537–8
  Action of remedies 530, 531–6
  Disease 535
  Great law 539
  Unity of disease 541
  Fever—disease 542
  Medicines do and do not act in the same manner 544, 552
  Lobelia 546
  Prussic acid 547
  Opium 548

No.
Who can tell effect of remedies till tried? 551
Alcohol 552–3–5
Unity of action 556, 557
Egotism 541, 560, 4
Inconsistencies 562–3–4–5
"Feel your way" 565
Practice 567
Not given credit for articles 569–70
Dr. D.'s character 570–1

Allopathists 1

Eberle on doctrines 2
Practice and fever 37
Mercury 97
Diseases caused by "remedies" 146
Chart 316
Opium 76
Enquirer, New York Medical, systems changeable 3
Erichsen on inflam. 238, 241, 247, 284, 286
Eve on medicine 18

Allopathists 1

Falconer vs mercury 126
Farre vs mercury 124
Fletcher on inflammation 250
Flint, mercury produces scrofula 147 to 151
Forbes, Dr. John, on Allopathy 18

Allopathists 1

Gallup on opium 76
Diseases 297
Golphin condemns mercury 93
Good, J. M., describes blood-letting 67
Mercury 115–16
Condemns it 116, 141
Graham, Jas., on theories 14
Graham, Thos., curses merc. 117 to 120, 129
Gregory on disease and theories 8
Fever 28, 34, 35, 38

Water-Curers 572

Gully on disease 592

Allopathists 1

Hall, M., on blood-letting 60, 61
Dangers of 62
Condemns mercury 81
Inflammation 29
Hamilton vs mercury 126, 127
Harrison, J. P., on blood-letting 61, 63
Opium 71 to 75, 219
Mercury—a great blessing 78, 143
Controllable 94
Condemns it 81, 95, 96, 135–7, 143–4
On medical reasoning 323
Henderson on practice 17
Hering on systems 11
Holmes on inflammation 29
Commends mercury 81
Hooper, poisons best medicines 48
Condemns mercury 97

No.
Universally prescribed 83
Hunter on inflammation, sanative 42
Blood-letting kills 55
Hunter's character 664

Homeopathists 447

Hahnemann's doctrines 450–2, 456–9, 461, 465, 470, 471
Similia similibus curantur 471
Cure 487
Health and disease 488, 490, 492
Causes of disease 489
Medicines 493, 496
Error 495
Dual action pathogenetic and curative 498
Hahnemann's character 515
Hering on principles 12, 472

Allopathists 1

Jackson on medicine 9, 618
Johnson on narcotics 76
Journal, B. M. & S., on poisons 48
Journal, Edinburg M. & S. vs mercury 112
Joy vs mercury 133–4

Medical Reform 332

Jones, I. G. 377
Fever disease 381 to 396

Water-Curers 572

Johnson on perspiration 586
Irritation 588
Disease 592, 610
Health 609
Inflammation, cold water 611

Allopathists 1

Liebig in error 601, 635
Lobstein on blood-letting, murderous 156
Locke on Toxicology 314
Louis on medicine 11

Allopathists 1

Mackintosh on blood-letting 69
McLellan commends mercury 80, 91
Condemns it 105–6
Maguardic, blood-letting mischievous 64, 65
Menzel on medicine 10
Miller commends mercury 84
Its effects 90
Can't stop its action 130
Uncontrollable 138–9
Morehead commends blood-letting 53
Condemns it 60, 70

Medical Reformers 332

Morrow, disciple of Beach, introduces him in Cincinnati 339
Establishes Worthington College 340
Proposes union with Botanics 341
Rejects mercury, antimony and arsenic 345

No.
Morrow, sundry others indefinite 350
  The great rule of S. M. Reform 351
  The medicine to cure Allopathy 349
  Dif. of means and principles 352
  Nothing to do with Thomsonism 346, 353, 359
  Principles, from O. S. Journal 353
  Rejects—what? 353–5
  What retains 356–8
  No revolutionist, principles 359
  No new pathological views 359–61
  Non-committalism 360–2
  Severe practice 364
  Principles 361–5
  Teaches every thing 365
  Rejects chloroform 366
  Justifies blood-letting 367
  Confusion of ideas about fever and disease 368–72
  "Recipe doctor" 374
  No fixed principles 375
  His reform tested, and Eclectic policy detected 376
  Morrow and his practice 376
  The moving spirit of the E. M. I. 379
  Teaching, treatment of Terry 437
  Commendation of Cox 436
  Beach 439
  Baldridge and Jones 440

Allopathists 1

Paine on inflammation and fever 32
  A disease 41
  A cure 45
  Therapeutics 46
  Action of remedies; poisons best remedies 47
  Blood-letting 52
  "Anchor of hope" 54
  No difference between fever and inflammation 558
Pereira commends mercury 81
  Its modus operandi 85–9
  Effects of 101–4, 107
  Condemns mercury 113–14

Water-Curers 572

Priessnitz 574, 584–5
  On principles 608

Physio-Medicalists 186

Baltimore platform 684
Principles 671–83

Allopathists 1

Rankin on opium 77
Robinson, blood-letting, murderous 58
Rush on theories and practices 6
  Diagnosis and practice 26

Medical Reform 332

Reformer, W. M. 332

No.
Allopathists 1
Salmon on blood-letting, villainy 57
Smith, Southwood, on fever 34

Water-Curers 572
Shew vs medicines 583, 614
  Disease 592, 594, 614
  On vapor bath 607, 614
  Inflammation—disease 612
  Science, quackery, where found? 709

Allopathists 1
Thacher on medicine 23
  Fever and inflammation 36, 39
  Blood-letting 68
Thomson, John, fever and inflam. 30
Trall on fever and action of remedies 314
  Against drugs 581

Chrono-Thermalists 516

Turner on health and disease 521–2
  Remedies 523–4
  Treatment 525

Water-Curers 572

Trall vs "drug remedies" 581
  Fever and disease 593
  Not disease 615
  Nosologies 394–6
  True doctrine 595
  In favor of medicines 598
  "Action of" 598
  On vapor bath, vs "steam doctors" use of it 607, 616
  "Foggy" ideas, treatment 616
  Poisonous 618

Thomsonians 619

Thomson, Dr. Sam'l., *the* reformer 475, 619
  Fever 620–2
  Revolution 624
  Poison 626
  General medicine 628, 645
  On heat 631
  Component parts of the body 632
  Support of 633–4
  Derangement of the system and correction 636–7
  Food 639
  Medicine always good 639–40
  Heat, life 641
  One disease 642
  Anatomy 643
  One cause of disease [error] 645
  Heat, fever 467
  Not disease 648
  Cold, cause of disease 651
  Of fever 653
  Assist nature 654
  Fever don't kill, depletion and freezing mischievous 653
  Fevers cured 655
  Heat balanced, death 656

	No.
Thomson, aid fever	659
A Chrono-Thermalist	660
His remedies	661
His errors and crudities, contradictions and absurdities	663
Great doctrine of fever	664
Keen discrimination, no poisons	665
Difference between him and other reformers	666
Better practitioner	667
Reformer	708
Allopathists	1
Watson on inflammation	31
A disease	40
A cure	44
Commends mercury	81, 92
Condemns it	108–9, 132
Waterhouse on learned quackery	25
Hunter and Thomson	664

	No.
Whiting on popular medicine	5
Practice	27
True science	618
Williams, description of fever and inflammation	246
Medical Reformers	332
Worthington College established	340
Treatment contrasted.	
Allopathist	699
Eclectic	700
Homeopathist	701
Chrono-Thermalist	702
Hydropathist	703
Thomsonian	704
Physician	705–6
Differences	707
Source of Physio-Medicalism	708

GENERAL INDEX.

	No.
Absorbents	169
Antagonism of	173
Balance secernents	170
More numerous	171
Absorption and secretion balanced	172
Absurd conclusions	286–7
Absurdity	3, 7, 556–7, 562–3
Abuse, of a thing	270, 416, 529
Eclectic, of persons	437, 441
Access of inflammation	248
Action of vital force in inflam.	250, 278
Allopathic remedies	20, 315, 544–5
Eclectic remedies	416, 450–512
Chrono-Thermal	529, 531, 533
True, of remedies	544–6
Agents	20, 270
Aggravate disease	512, 533
Aids to mercury	318b
Aid Nature	422, 654, 675, 687–8
Alcohol, how acts	552–3
Allopathic reform	325, 331
Allopathy	1, 331
All drugs poisonous	581
"Alone *I* did it," Dickson	560
American Eclecticism	445–6
Practice	332
Anatomy	159
Dr. S. Thomson on	643
Animal heat	274–5
Animation, cause of	272

	No.
Animalculæ, Jones's	382–95
Antimony	318b
Antimony and arsenic rejected	355
Anodynes, the true	212
Anthropology, Buchanan's	428
Apology for Eclecticism	446
Arteries	161–3
Capillaries of	163
Antagonisms of	164
Structure and action of	168
Effect of cold water on capil.	166
Asthma cured Chrono-Thermally	546
Balance of heat and cold, death	656
Secernents and absorbents	170
Baltimore platform	684
Basis of Allopathy, Ir., Fev., Infl.	153
False, never established	5, 155, 185
Believed and taught, (Al.)	328b
Blistering, Eclectic	320, 357, 361
Blood in inflammation	257–9, 261, 316–17
Blood-letting, approved	47–54
Condemned	55–70
Anchor of hope	54
Best remedy	49, 51, 53
Experiments with	68, 70
Eclectic, approved	367
" condemned	353
Murderous	55–6, 68, 70
No criterion for it	59, 68
Sure only for evil	63–4

No.
Blood-letting worse than war 58
Calomel, antimony and ars., rejected 355
Capillaries, and their action 166, 168
Causes 265–6, 269, 272, 308–9
  Of disease 177, 266, 316, 325, 329, 489, 492, 504
Cause of fever 191, 204, 278
  Exciting cause 231–2
  Of suppuration and gangrene 253
Cause and cure of disease 696
Candid investigation 427
Cancer described 308–9
Changes in the blood 293
  Described by Dr. Morrow 361
Character of remedies 20, 315, 706
Chrono-Thermalism 516
  A fever disease system 516, 522, 524
  Principles 516, 557
  Remedies 528, 537–8
  Improvement on Allopathy 571
Circulation 166
  Equilibrium of 174, 226, 292
  Uses of 226
  Through inflamed parts 296
Counter irritation 208
Corns described 215
Confusion of notions 245, 285–6
Conditions, of tissue in inflam. 250
  Of disease 673, 696
Congestion described 256
Conclusions, absurd 285
  Not strange 618
Contraction of capillaries 166
Crisis 262
Criticism, Dr. Thomson's 647, 653
Cure, Homeopathic 487, 496
  Our plan, a unit 268
"Cuts both ways" (iodine) 536
Cupping, Eclectic 357, 364
Creed maker (Buchanan) 428
Death, balance of heat and cold 656
Deception, by Buchanan 441–2
Definitions of inflam. 243, 250, 253, 255–6
Defence of Eclecticism by Buchanan 397
Deniers of principles, numbskulls 428
  Buchanan is one 418
Denunciations of dissenters, Al. 154
  Eclectic 437, 441–3
Delirium, what 264
Depletion, Allopathic 290–1
Determination of inflammation 249
Diagnosis 691–2
Difficulties solved 295–6
Different practices 699–705
Difference between Al. and Ec. 352–3
  Eclecticism and Thoms'ism. 352–3, 359
  Allopathy and " 359
  Homeopathy and Allopathy 504*b*
  Neither understands it 524*c*
  Allop. and Chrono-Thermalism 523
Digitalis, aid to lancet and mercury 318
Discussion of inflammation 238
Distinctions of fevers, wanting 242, 246
Dissimilarity of medicines 496

No.
Dickson in the fog 543
Discovery, real, valuable 622, 673, 693
Distinction bet. fever and inflam. 240–2
  Medicine and poison 20, 413, 529
Dissenters, abuse of 154, 437, 441–3, 565
Disease 175, 206, 521, 525–7, 672
  Ignorance of 13, 16, 19, 22, 34, 36
  Not fever 42, 504*a*
  Opinions of 32–8, 372–3, 336, 471, 488, 490, 496, 504*c*, 511, 521, 610, 612, 673, 679
  Aggrava. or diminution of action 521
  Causes of 177, 489, 492, 504*c*, 673
  A unit 336, 246, 266, 673, 679
  To produce 146, 200
  Locality of 207
  Conditions of 673
  Ir., fev., inflammation 372–3, 490, 496
  Artificial and natural 511
  Intermittent 381, 393, 516
Diseases different 279
  Intermittent 519–20
  Aggravations of 512
  Changes of 535
  Progress of 19, 566
  Symptoms and names of 673
  Produced by medicines 146
  Indications of 674
Diseased actions 690
Doctrines worthless 2, 7, 16, 404, 408, 413, 418, 420, 422, 424, 430–2, 672–692
  Eclectic 411–35
  Fundamental 664
Doses small, often good, explained 505
Done, what Allopathists have 328
  What they have not done 329
  What they should do 330
  What I have done 330*a*
Drugs all poisonous 581
Ducts described 169
Dual action of remedies 450
Eclecticism, American 445–6
Eclectic principles 347–51
  Med. Institute established 341, 420
  Reform combines every thing useful 333, 359
  Differs from Allopathy 334
Effects of causes of disease 266–7
Egotism, Eclectic 397
  Dicksonian 560, 564
Electricity causes and cures dis. 526, 530–1
  Makes agents kill or cure 531
Embodiment of Ec. principles 411, 420, 435
Enteritis 304
Equalize circulation 292
Equilibrium of pressure 166, 174
  Derangement of 165–6, 291
Error of errors 156, 165–6, 186, 192–9, 222, 245, 285, 619
  Of Beach, &c. 336
  Of Reformers 156
  Of Hahnemann 454, 474–5, 488, 495, 496–501, 504
  Of Dickson [illegible]

No.
Error of Thomson 663
Excitement, vital 230–1
Exciting causes 204, 239, 265, 269
Excitation—ability—ment 203, 230–1
Exercise induces fever and inflam. 239–40
Eye, inflammation of 236
Experience false 11, 19, 314
Explanations of difficulties 296, 327
Faculty, what they have done 327–8
  What believed and taught 328c
  Errors of 192–9, 328b
  What not done 329
  What should do 330
Faithful report 344
Facts false, facts not understood 487, 497
  Explained 495–9
Fever, ignorance of 34–8
  Opinions of 30, 41, 152
  A unit 246
  Basis of Allopathic practice 28, 30, 35 38, 41
  Described 153, 176, 197, 229, 336
  Distinctions of 246–7
  Names of 234
  Bachus on 246
  Cause of 235, 266, 278, 382, 680
  Jones on 380–1
  Disease 30, 32–8, 612c
  No cure for 16, p 5
  Nervous, cause of 191, 204, 235, 382
  How subside 232
  Confusion respecting 245, 615
  Clymer on 247
  Morrow on 369–72
  Periodicity of 384, 516, 521
  Not disease 504a, 612b
  Sanative 504a, 616
  Does not kill 653
  Trall on 615
  Beach on 336
  True character 229
  Objections to 288
  Its indications 665
  Remedies for 550
Feet, inflamed 298
"Feel your way" 533, 565
Fog, Dr. Dickson in 543
Face, inflamed 299
Food, what? 321
  Made poison by concentration 413
  And medicines rejected 321
Follies of the faculty 285–7
Force, vital 159–60
  Fixed 188
  Available 189
Freezing patients 631
Fundamental doctrines of true medical science 664
Gangrene, chemical, death 244, 284
  Cause of 253
Good of Homeopathy 515
Good agents abused 270
Grade of fever 278
Granulation 244, 281, 284

No.
"Guide to Health," good 667
Hahnemann 515
Headache 213
Health 174, 200, 205, 335, 283, 488, 504c, 521, 609, 672, 678
  Beach on 335
  Dickson on 521
  Hahnemann on 488
  Water-Cure 609
  True 672, 678
Heat, animal 274–5
  Life sustaining 631
  Effects of 275
  Equilibrium of 634, 641
Heart described 161, 168
Homeopathy, cannot condemn Allop. 501
  Asks how do medicines cure 504
  Errors of 444, 448
  Good of 515
Human body 159, 632–3
  How sustained 634, 636–7
Identity of fever and disease 526
  Of cause and cure 526
  Medicines and poisons 526
Ignorance 6, 7, 8 26–7, 384, 403, 418, 473, 536, 565
Illustrations of inflammation 298–311
Importance of water in the blood 261
  Sanative doctrine 247, 252
  Principles 428, 418
Ignorance of disease and remedy 26, 473
  Cause of 508 509
  Dickson's, of authors and systems 558–61, 564, 568
  Of cause of periodicity of disease 384
  Cause explained 509
Impressions, false 211
Impudence of Dr. Dickson 565, 568, 570
  Exposed 568, 570
Incapacity to develop principles 428
Inconsistency, Jones's 395, 565, 616
  Hahnemann's 448–9
  Dickson's 565–6
  Trall's 616
  J. R. Buchanan's 416, 418, 428, 430–2, 434
"Ineffectual speculation" 24, 26–33
Inflammation, disease 40–1
  Not disease 42–5
  One 522, 246
  Tends to disorganization or cure 552
  Destructive 40, 41
  What 28–32, 36, 41–3, 237--4, 298--304
  True character 229--32, 235--7, 240, 312
  Vital action 176, 250
  Curative 42, 444--5, 247
  How commences 229, 231, 248--9, 298
  Subsides 232, 238, 244, 283
  Resolution 238
  Suppuration and granulation 244
  Healing 283
  Localities of 191
  Brain 191
  Eye 236

No.
Inflammation, feet and hands 298
  Invited 236, 248, 298
  Forced 229
  Active 255
  Passive 256
  Simple and sanative 42, 252, 611
  Tissues in 250
  Blood in 257
  True cause of 235
  Exciting causes of 204, 239
  Erichsen on 241
  Bachus and Williams on 246
  Trall on, disease 612
  Illustrated 236–40, 298 304
Inability to act physiologically and fully, disease 175
Infancy, medicine in 11, 313, 384
Indications of disease 674, 685
  How and with what fulfilled 686
Insanity, what 264
Institutes of medicine 428
Inquiries of Dr. Morrow 359
Investigation, candid 427
Iodine cuts both ways 556
Irritation 176, 203
  A blessing 209, 221
Irritability 203
  Treatment of 210
Irritants, excitants 204
Irritation, inflam. and fever, in cause and character identical 176
Kills if it don't cure 3, 13, 27, 56–7, 60–7, 69–71, 74, 76–7, 96, 117–21 142, 512, 536
Labyrinth, practice a 22
Lacteals described 169
Lancets and leeches rejected 523
  In part rejected 353, 369
Laudanum and leeching prescribed by Dr. Morrow 353, 357–8, 361b, 364
Law, great Chrono-Thermal 359
Leaders of Eclecticism 331, 337, 419, 441
Learned quackery 25, 418, 473, 533, 70, 78–84, 95–7, 117, 142, 353, 356–9, 364, 376, 384, 413, 551, 565
Liberality of Eclecticism 408, 415–16, 418, 421, 424, 437, 441–2
Ligatures to prevent phrenitis 392
Literature, specimens of 397, 432–3, 437, 441–2
Lobelia cures asthma 456
Mal-practice, 287
  Allopathic, see learned quackery
  Eclectic 376, 392, 408, 418, 424
  Homeopathic 479
  Chrono-Thermal 533, 536, 551, 565
  Water-Cure 606, 616
  Thomsonian 663
  General, and its cause 618
Manifestations of vital force 189–90
Materia medica 20; 332–3; 403, 408, 416; 493; 523, 528; 529; 581–2, 584; 588; 629–30, 640, 645, 661; 665; 676, 677, 682; 699–706
Medicine, principles of, incoherent ideas 4
No.
  Baseless 5
  Ineffectual speculation 5, 24
  Rejected 5, 6, 11, 15, 18
  Allopathic 1, 4–6, 8, 16b, 18, 327
  Beach's 333–6, 618
  Morrow's 353, 361–5
  Jones's 381–96
  Buchanan's 399–430
  Hahnemann's 472–94
  Dickson's 516–17, 520–4, 528–9, 535, 539, 541–2
  Water-Cure 589, 591, 592, 597, 608, 617
  Priessnitz's 583–5
  Shew's 583, 575–7, 594, 607, 612
  Trall's 531, 593–5, 598, 607, 615
  Johnson's 586, 588, 609–11
  Thomson's 620, 661
  The Physio-Medical 330, 475, 665, 671, --696, 705–6, 708
Medicines and poisons, same 493--4, 413, 526
Medicines, see remedies
Mercury, greatest and best remedy 78--84
  Anti-inflammatory 81
  Prevents healing 81, 84, 91--2, 318, 424
  How it cures 81, 136, 138--141, 143--5
  Theory of its action 85–9
  Effects 90-106, 132--144, 148--51
  Buchanan and Cleveland on 424
Membranes, mucous, inflam. of 302--4
Mean business 436--7, 441–3, 445
Minor practice 320
Murderous quackery 55--6, 68, 70, 76, 142
Mortification 284
Nature, aid her 422, 654, 675, 687--8
Negatives, eight Eclectic 411
Nervous system 178--187, 222
  Fluid 225
  Action 214
Nervines, the true 212, 214
New views of pathology, none 359
  Truths received 427
Non-committalism 342, 360, 375, 424, 403–5, 408, 424
Nosologies condemned 5, 15, 19, 22, 527
Objections, Dr. Morrow's 350--3
  To the true theory of infl. 288, 293--4
Obstructions 175--6, 668
Opium 71--77
  How acts 319, 327, 507, 548
  Used by Dr. Morrow 356
One remedy cures all 561
Organization, cause of 273
Pathogenetic and curative not understood 508
  Explained 509
Pain, what 216
  To cure 217
  Wrong notions of 218, 336
  Is a blessing 221
Periodicity, Jones on 384–5
  Dickson on 516
  Explained 393
Perfect system 399, 496, 671

No.
Pericarditis and peritonitis 306
Phrenitis, what 191
  Ligatures to prevent 392
Philosophy, Eclectic 408, 416, 418--19, 424, 430, 432
Platform, Baltimore 684
  Eclectic, rejected 418, 421
  Adopted 403-6, 408--9, 411, 413, 416, 418, 420--8, 430, 432, 435--6, 440--2, 445
  Homeopathic 472--3
  Hahnemann's 488--94
  Sanative 406, 432
   Reformers unite on 406
  Chrono-Thermal 516
Plaster, Morrow's 364
Poisons 271, 630, 681
  Wrong notions of 581
  All drugs 581
  Excluded 403-4, 406
  Admitted 409
  Can't dispense with 408, 413
  Every substance poison 413, 416, 507
  Or not poison 375
Policy, Eclectic 375, 436–45
Practice, reformed 361*b*–62
  Jones's 387–92
Practice, general 220, 699–705
  Allopathic 155, 220
  Beach's 337
  Morrow's 356, 358
  Jones's 387–92
  Dickson's 575, 565--7
  Buchanan's 405
Prescription 568
  Dickson's 562–6
  Priessnitz's 583, 585, 608
  Water-Cure 589, 617
  Thomson's 641–2, 645, 655, 667
  Best time for 387, 659
  Adopted 416, 682
  Rejected 415, 418, 683
Preserve vital force 422
Principles, not new 358--9, 365
  Of reform, none 414–15
  Importance of 428
  Distinctive 435
  Error of Homeopathy 474
Prognosis, what 691
Promise fulfilled 313
Procuring cause 265
Process of inflammation 248–9
Progress of disease 19
Quackery 25, 155, 324, 330, 702–10, 287, 357–8, 405, 430, 496, 523, 557, 562, 565–9, 599, 616, 618, 663
  Learned 25, 55–6
  Murderous 55–6, 68–70, 76, 142
Reasoning, Allopathic 323
Reform, by Allopathists 325, 331
  S. M. rejects 332, 348, 351, 361
  The means 352, 359
  Morrow rejects 250–3
  Buchanan's 411–29

No.
Reformer, W. M., revived 363
Reformers, why not pure 666, 694
  True, reject poisons 676, 683
  Use medicines 677
  The greatest 708
Relief of inflammation 251, 315, 326
Remedies described 682
  Action of 20, 47, 315, 326, 450, 470, 493–6, 499, 509
  Explained 327
  Unknown 20, 226–7, 509, 640, 529, 115
  Dual 456, 494, 529, 557
  Different action of 491, 556–7
  Pathogenetic and curative 508
  Rejected, lancets, leeches and cupping, Dickson 523
  Food and medicines 321
  Ignorance of 326–7
  Who can tell till tried 551, 554, 556
  True action of 337, 414, 548–51, 629
  Aggravate disease 512
  Causes of disease 316
  Every thing a 416, 453, 529–39, 553
  And poisons the same 529
  Eclectic 364, 366
  Allopathic 330*a*
  Chrono-Thermal 523, 528
  Contrasted 490, 557
  Quinine best 563
  General 626
  Thomsonian 661, 665, 682
"Respectability sacrificed" 428
Resolution of inflammation 238
Revolution in medicine 359, 624
Russelville lecture 347
Sacrifice of respectability 428
Sanative, irritation, fever, inflam. 247, 252
  Medication 406, 677, 682, 706
Secretions and absorptions 170
Serous membranes 305--7
Scrofula 308
  Produced by mercury 148--51
Scarlatina 302
Scarifying 357, 364
Science, what C. 709
  True medical, demonstrable and immovable 618
Sclerotitis; what 304
Signs of inflammation 241--2, 277--8
Similia similibus curantur an error 457, 461, 471, 495--6
Similarity between Homeopathy and Allopathy 500--2
Simplicity of science 695
State or condition 185, 205
Slanderous *opponents* refuted 397
Small doses 505
Snake poison made good medicine 413
Speculation, medicine a 5, 24
Specimens of Eclectic literature 437, 441--3
State or condition, healthy 205
  Diseased 206
Suppuration 244, 260
  Causes of 263

No.
Surface in inflammation 300
  Cold and dry 166
  Warm and active 167
Symptoms, deceptive 19
  Few permanent 277
  True 673, 690
Systems, good in all 666
  Perfect 399, 406, 671
Teachings, Allopathic 328c
  Eclectic 436
Temperature, changes of 167
Test of remedies 327
  S. M. Reformers, or Eclectics 376
  Of practice, Allopathic, Eclectic, Homeopathic, Chrono-Thermal, "successful results" 562
Theory rejected 503
  Adopted 472--3, 488--9, 492
  And Practice, J. & M's 377--92
  In trouble 394
  Not proved 6, 7, 8
  Allopathic 328--30
Thirst, what 262--3
Therapeutics, what 46
Tissues, condition of in Infl. 233, 250, 276
Modify inflammation 276
Thomsonism, the first radical reform 622
  Beach on 337
  Morrow on 359
Treatment, see practice
"Try it," 376, 551, 553, 565
Tumors, what 282
Type, unity and identity of 526
Ulcers, tumors, boils 282--3, 310

No.
Uncertainty of Medicine 1–18, 20–1
Unity of disease 246, 336, 526
  Power of cure 526, 541
  Poisons and remedies 529
  Remedial action explained 556
Union College 362, 376
Unsafe remedies 426
Use and abuse 413, 529
Valves of the heart 168
Vapor bath, Trall on 607
  Shew on 614
Veins described 169
Velocity of circulation through inflamed parts 296
Vital force, specific power 159, 160
  Fixed 188
  How diffused 225
  Available 185
  Manifested 190
  Produces irritation, fever and inflammation 191, 204, 272
  Power, preserve 422
Warmth and moisture 165
Water in the blood 258
  Object of 259
  Importance of 261
Water cure 575, 617
  Basis of 575–6
  Rejects all medicines 581, 583
  Establishments 580–2
  No platform 584
  By whom adopted 578
  Improving 579, 582, 607
  Important part of medical practice 617

The above Index may seem formidable to the reader; but, if he will take any line of it and read all the references in order, he will have a complete view of the subject implied by the word. Take, for example, "Policy, Eclectic." If he should not find all he wants under one head, let him seek it under another of like import, as Platforms, Systems; Doctrines, Principles; Medicines, Remedies; Eclectics, Reformers; Mean Business, Policy; Science, System, Mal-Practice, Quackery, &c. By this means any one can select a whole Lecture for either instruction, criticism or defence, and connect the parts together with a very few words of his own. Full as the Index is, it does not contain complete references on all the subjects. For example, to refer to all the *quackery*, would be to cite nearly all the practice of the *pathological* systems. Only a few "striking" specimens, (as 13, 27, 70, 74, 76, 117-20, 142-51), are pointed out. The Reader must *study* the *whole book*, and make himself master of every section Then he will be able to determine what practice he should choose, and what refuse.

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